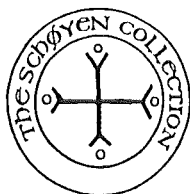


MANUSCRIPTS IN THE SCHØYEN COLLECTION · I



BUDDHIST MANUSCRIPTS

Volume I

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Ajātaśatrukaukṛtyavinodanāsūtra*

Paul Harrison and Jens-Uwe Hartmann

Introduction

The fragments of the *Ajātaśatru-kaukṛtya-vinodanā-sūtra* (AjKV) in The Schøyen Collection's palm leaf manuscript of a Mahāyāna sūtra compendium are a welcome find, since until now not a single piece of this text was known to have survived in Sanskrit. To be sure citations from it or references to it are found in various works, among them the *Sūtra-samuccaya* (SS) attributed to Nāgārjuna (2nd century A.D.?), but these works themselves for the most part exist only in Chinese and Tibetan translations.¹ This is unfortunate, because not only is the AjKV an interesting text from the point of view of content, it is also historically important in being one of the small group of Mahāyāna sūtras translated into Chinese by Lokakṣema in the late 2nd century A.D. Since these translations can be dated, they thus provide us with our first solid evidence for the early development of Mahāyāna Buddhism. Lokakṣema's version (識) of the AjKV survives as T. 626, the *Azheshi wang jing* 阿閼世王經, now to be found in the *Taishō* alongside two other complete Chinese translations of the text, those made by Dharmarakṣa in the late 3rd century – T. 627, the *Wenshuzhili puchao sanmei jing* 文殊支利普超三昧經 (護) – and by Fatian 法天 in the 10th – T. 628, the *Weicengyou zhengfa jing* 未曾有正法經. This third version, however, is peculiar in many respects, and differs so much from the other two that it is best regarded as a free (as well as bowdlerized) adaptation of the text, rather than a straight translation of an Indic original.² It is, however, certainly based on an Indic original, in a recension close to that which underlies the Tibetan translation, since, among other things, it abbreviates the text in the same way as the Tibetan after Section 7c-8a (see below). Even so, as a somewhat unreliable witness, it is of less use for comparative purposes, unlike the two older versions, and therefore its testimony is not considered in this study. There is also a fourth translation in the *Taishō*, T. 629, the *Fang bo jing* 放鉢經, which is related to the other three insofar as it preserves as a separate text a section of the larger work which appears to have circulated independently at one time. It is more likely that this was one of the “building blocks” from which the AjKV was constructed, than it was an excerpt from the sūtra which took on a life of its own. Apart from these Chinese witnesses, we also possess a Tibetan translation, the *'Phags pa ma skyes dgra'i 'gyod pa bsal ba zes bya ba theg pa chen po'i mdo*, which was revised by Mañjuśrīgarbha and Ratnarakṣita at the beginning of the 9th century.³ Now, with the publication of the present work, the study of all these different versions of the text can be pursued with

* We wish to thank the editors of the series *Indica et Tibetica* for permission to reprint Fragment 5 which was first published by the present authors in Hartmann and Harrison 1998.

¹ See the paper cited in the note above for references and discussion.

² See Harrison 1993: 152-156.

³ Since the translation is listed in the *lDan* (or *lHan*) *kar ma* (No. 257) as *Ma skyes dgra'i 'gyod pa bsal ba*, 1,500 *śloka*s or 5 *bam po*, we know it was available in Tibet by the beginning of the 9th century. None of the available editions of the Kanjur gives any hint as to the identity of the original translators. The colophons of the Tabo and Newark versions give the revisers' names as Śākyaprabha (instead of Mañjuśrīgarbha) and Ratnarakṣita.

reference to an Indic text, albeit a fragmentary one.⁴

The AjKV is without doubt one of the jewels of Lokakṣema's *oeuvre*. Rich in narrative incident, packed with significant doctrinal terms, and also philosophically complex and demanding, it is perhaps the most sophisticated and evolved of the Mahāyāna sūtras translated into Chinese by the Indo-Scythian master. This is important, since it indicates that Mahāyāna Buddhism had attained an advanced level of development by the middle of the 2nd century A.D., and was by no means a movement still in its early stages. Such complexity and sophistication, in terms both of doctrine and literary form, demand a careful and extended treatment,⁵ but a brief synopsis of the text here may help readers to locate the fragments of the Schøyen manuscript in the broader context of the whole work.

The sūtra opens (Chap. 1)⁶ with an exchange between Mañjuśrī and 29 others (25 bodhisattvas and 4 gods) on the nature of omniscient cognition (*sarvajñā-jñāna*), in which the superior insight of Mañjuśrī is established, this being further confirmed in Chap. 2 when Mañjuśrī conjures up a phantom Śākyamuni to preach on the emptiness of all dharmas. Chap. 3 (within which our Fragment 1 falls) consists of a long and involved story in which the Buddha throws a bowl of food down through countless world-systems. After the great disciples like Śāriputra and Mahāmaudgalyāyana try and fail to retrieve it, Mañjuśrī alone accomplishes the task. This story thus serves to glorify this particular bodhisattva, establishing him explicitly as the father and mother of all the Buddhas, and thus underlining the supremacy of the bodhisattva path in the Mahāyāna Buddhist scheme of things.⁷ Chap. 4 continues this theme with reference to an *avadāna* of Śākyamuni, Śāriputra and Mahāmaudgalyāyana, in which the inferior spiritual aspirations of the latter are unfavourably compared with the *bodhicitta* of the former.

King Ajātaśatru finally makes an appearance in Chap. 5. His status as a paradigmatic sinner is vital to an understanding of the sūtra as a whole: if its first principal theme is the superiority of the aspiration and insight of the bodhisattva, as exemplified by Mañjuśrī, its second is the capacity of the perfection of wisdom (*prajñāpāramitā*) and insight into emptiness (*śūnyatā*) to radically transform suffering consciousness into awakening, even the guilt-ridden or remorseful consciousness of such a person as Ajātaśatru, exemplary in his own way as a committer of the *ānantarya* sin (entailing immediate retribution) of patricide (thus the *kaukṛtya-vinodanā* or "dispelling of remorse" of the title). Ajātaśatru begins by confessing his sin and describing the torment to which it has consigned him, and is told that Mañjuśrī is the person to help him find relief. He thus invites the great bodhisattva to dinner at his palace. In the night preceding this grand occasion, Mañjuśrī

⁴ As a small example of the benefits of having a Skt. version available, we might refer to the discussion of the AjKV in Harrison 1992: 44-93. In that article Harrison claimed that there was no evidence in the Lokakṣema corpus for a distinctively "Mahāyānist" understanding of the term *dharma-kāya* (as some kind of unitary supreme reality or absolute), but noted (see pp. 61ff.) that in some of these early translations the Chin. expression *fa-shen* 法身 appears (rather problematically) where the Tib. version has *chos kyi dbyiñs* (= *dharma-dhātu*), *chos thams cad* (= *sarva-dharma*), etc., and where later Chin. translations also indicate a similar original. This pattern is true of Lokakṣema's translation of the AjKV as well (see pp. 63-65). Harrison therefore concluded that "it is clear enough that Lokakṣema has used *fa-shen* throughout the AjKV to designate the totality of dharmas, generally in places where his Indic original had *dharma-dhātu*" (see also p. 67). This was of course merely a hypothesis, in the absence of a Skt. text with which the passages in question could be compared. Now we have such a text (see Sections 5c and 7c-8a below), which confirms the hypothesis, providing several occurrences of *dharma-dhātu* where Lokakṣema uses *fa-shen*.

⁵ A critical edition of the Tibetan text with an English translation of the same is in preparation by Harrison.

⁶ The chapter divisions are taken from Dharmarakṣa's translation (護), and are not found in any other version of the text.

⁷ An English translation of this chapter by Harrison is forthcoming in a new edition of the Penguin *Buddhist Scriptures*, edited by Don Lopez. This is the part of the text which survives independently as T. 629.

gathers together a vast crowd of bodhisattvas to accompany him, and presents to them in succession teachings on *dhāraṇīs* (Chap. 6), the *bodhisattva-piṭaka* (Chap. 7) and the wheel of the dharma that never rolls back (Chap. 8). Needless to say, these chapters are especially interesting from a number of points of view. Chap. 9 sees the dinner take place, accompanied by sundry miraculous happenings, before, in Chap. 10, Mañjuśrī sets about dispelling the king's remorse, by convincing him of its ultimate emptiness or unreality (see our Fragment 2). Ajātaśatru's unsuccessful attempt to respond with an offering of costly cloth, first to Mañjuśrī, then to other bodhisattvas, then to the arhats, then to his queens, and finally (but still in vain) to himself, underlines this teaching of emptiness: his previous notions of reality are burst like so many bubbles (see Fragments 3-5). In Chap. 11 Mañjuśrī and his entourage leave Rājagṛha, and two new characters appear: one a man who has killed his mother, the other a phantom conjured up by Mañjuśrī who has done away with both his parents. The latter's repentance, ordination into the Saṅgha and attainment of nirvāṇa (through self-immolation in mid-air), all in quick succession, are used to draw the former into the same process, in the course of which the Buddha delivers important teachings (see Fragments 6-10). The chapter concludes with a discussion of Ajātaśatru's karma, the nature of his punishment (or lack of it), his previous lives, and his future attainment of Buddhahood, in all of which Mañjuśrī plays a crucial role as instigator and teacher (Fragments 11-13). Chap. 12 again emphasizes the importance of *bodhicitta*, with reference to Śākyamuni's own past, and extols the great merit of the AjKV itself (see Fragment 14), before Chap. 13 closes with the usual commission of the text to various figures (Maitreya, Śakra, Ānanda).

Such a bland summary hardly does justice to the baroque architecture and dramatic impact of this text, constructed as it is around the constant interplay of illusion and reality, and dedicated to the shocking proposition that one can commit the most appalling crimes and yet still achieve liberation. The notion of "emptiness" (*śūnyatā*) is applied unflinchingly to the problems of moral responsibility and personal continuity, in short, to the central Buddhist doctrine of karma, illustrated, as it were, with the "worst case scenario" represented by the parricide Ajātaśatru, the archetypal villain being redeemed at last by the archetypal bodhisattva, Mañjuśrī. The text itself carries more than one reference to the reactions its radical message might arouse in those whose morality is of a more conventional stripe, and it is hardly surprising that it proved so unpalatable to Chinese tastes that Fatian removed all references to parricide from his translation of it. Important as this theme is, however, it is only a small part of the total richness of the whole work, which clearly deserves further detailed research. Such research will be greatly assisted by the Sanskrit text which has come to light in The Schøyen Collection.

*Introduction to the Extant Fragments*⁸

So far, altogether 17 fragments of the *Ajātaśatru-kaukrtya-vinodanā-sūtra* (AjKV) have been identified within the manuscript. Their sizes range from approximately two thirds of a folio to less than one tenth. They belong to 14 folios, but none of the folios is complete, and in several cases only small pieces of the leaf survive. Page numbers are preserved for folios 532, 533, 534 and 543. However, with the help of the Tibetan and Chinese translations it is possible to arrange most of the

⁸ Fragments Nos. 1, 7, 8 and 9 were identified by Kazunobu Matsuda, and No. 14 by Klaus Wille. [For two more fragments see the Addendum at the end of the volume.]

remaining fragments in a consecutive series of pages from folio 532 up to 545 with only the folios 535, 537 and 542 completely missing. The last fragment in the series, No. 14, must have been part of folio 549. These numbers suggest that originally the whole sūtra comprised something like 89 folios in the manuscript, if the length is calculated in comparison with the Tibetan version and Dharmarakṣa's translation.⁹ With the exception of the first fragment, all the other fragments identified so far come from the last part of the work (chapters 10-12 in Dharmarakṣa's version). All of them are written in four lines, with the exception of folio 543, which has only three lines.

Survey of the Folios

Reconstructed folio numbers appear in parentheses.

No.	Folio	Schøyen No.	Chapter ¹⁰
1	ca. (487)	2378/1/28	3
2	ca. (523)	2378/1/38a	10
3	532	2378/1/18, 1/14	10
4	533	2378/1/20	10
5	534	2378/1/7a+b	10
	(535)	missing	
6	(536)	2378/1/11b	11
	(537)	missing	
7	(538)	2378/1/13, 1/16	11
8	(539)	2378/1/23	11
9	(540)	2378/1/21	11
10	(541)	2378/1/22	11
	(542)	missing	
11	543	2378/1/19	11
12	(544)	2378/1/5	11
13	(545)	2378/1/6	11
14	(549)	2378/21	12

Transliteration

1) SC 2378/1/28; recto

- 1 /// [ku]mārabhūto cintyasann[ā]hasannaddho bhijñabalapāra
- 2 /// + .. atha khalu ye te tasya bhagavataḥ raśmirā
- 3 /// + + śākyamunes tathāgatasya darśanāya ta
- 4 /// + + +oo .. + .. .im .. .o ..

⁹ This means the text would have ended around folio 552, and would have begun around folio 464.

¹⁰ The chapter divisions are again those of Dharmarakṣa's translation (護).

verso

- 1 /// ...
- 2 /// ++ [ca] śaikṣāṇāṃ bhikṣūṇāṃ sā prabhā kāye nipātītā
- 3 /// + .[ti] hi tasya raśmirājasya tathāgatasya buddhakṣe
- 4 /// śr. yaṇi ca kumārabhūtaṃ sarvabodhisatvān saśrāvakān*

2) SC 2378/1/38a; recto

- 1 /// nāṇi gacchati śakyam tena kaś cid dharmo vi + ///
- 2 /// .. [e]d evaṃ brūyāt* aham imam ākāśa[dh]. ///
- 3 /// .[im]am ākāśadhā[t].m [vi] + + + + ///
- 4 /// + + .e + ..m .. + + + + + ///

verso

- 2 /// + + tat ka[s]m[ā]d dh[et]. + + + + + ///
- 3 /// .. hārāja sarvadharmāḥ bh[ā]vav. g. ta .. ///
- 4 /// tvāt* asaṃkkrāṃtavigatā mahārāja[ja] ///

3) SC 2378/1/18, 1/14; fol. 532 recto

- 1 evaṃ te taṃ duṣyayugaṃ grhṇīyām* [a] .. ○ khalu rājā ajātaśatruḥ saddharmavikurvaṇa-rājasya bodhisatvasya kāye taṃ duṣya[y]. + + + ///
- 2 kāyaṃ paśyasi tasyedaṃ [du]ṣyayugaṃ dada ○ ..¹¹ iti hi rājā ajātaśatruḥ sarveṣāṃ teṣāṃ bodhisatvānāṃ taṃ duṣyayugaṃ niryātayām ā .. + ///
- 3 dṛśyaṃti | atha khalu rājā ajātaśatruḥ ○ sthaviramahākāśyapam etad avocat* pratigrhṇātu bhadanta mahākāśyapaḥ idaṃ duṣya[y]. ///
- 4 mahākāśyapa āha | paśya mama mahārāja ○ na rāgaḥ prahīṇo na dveṣaḥ na mohaḥ nāham etad duṣyayugam arhāmi | na ma[m]. + + ///

verso

- 1 duḥkhaṃ pariññātaṃ na samudayaḥ prahīṇaḥ ○ na nirodhaḥ sāksātkṛtaḥ na mārgo bhāvitāḥ na mayā mahārāja buddho dṛṣṭaḥ na dharmāḥ .. + ///
- 2 nāññānaṃ vigataṃ | na mama mahārāja cakṣuḥ ○ viśuddhaḥ nāpy ahaṃ jñānakṛtāni karmāṇi karomi | nāññānakṛtāni | na ca mama mahārāja[j]. ///
- 3 nāpi mama dakṣiṇā dattā śuddhyati | na ca na śu ○ dhyati | sacet tvaṃ mahārāja evaṃ dharmasamanvāgato bhaviṣyasi evaṃ te duṣyayugaṃ prat[i] ///
- 4 kāye taṃ duṣyayugaṃ kṣipati so py aṇṭa[r].i .o ○ na dṛśyati evaṃ cāntarīkṣāc chabdo niścarati yasya mahārāja kāyaṃ paśyasi ta[sy]e + + + ///

4) SC 2378/1/20; fol. 533 recto

- 1 na dṛśyaṃti sarveṣāṃ cāsan[ā]ni śūṇya[k]ān[i] .[r] ○ ///
- 2 tas taṃ na paśyati | evaṃ sarvaṃ aṇṭaḥpura ○ ///
- 3 rāṇi vā anyatra svakāyasaṃjñā eva pra ○ ///
- 4 sa sarvarūpaṃjñāvigataḥ evaṃrūpaṃ ○ ///

¹¹ The akṣara here resembles the sign for the number 9.

verso

- 1 [y]ena ca paśyasi [taṃ] ca vipa[ś]ya tathā ca vipaśya ○ ///
- 2 rāja saṃmyakpaśya[nāyām] e[ta]d adhivacanam* ○ ///
- 3 thaiva grhaṃ sarvanagaraṃ ca | atha [khalu] rā ○ ///
- 4 tat tava kaukṛtyam abhūt* tatraivaiśā [pa].. ○ ///

5) SC 2378/1/7a, b; fol. 534 recto

- 1 tathaiveyaṃ parśat paśyāmi | āha [k]. + + ○ nas tvaṃ mahārāja taṃ kaukṛtyaṃ paśyasi | āha yathaiva maṃjuśrī iyaṃ parśat* pūrve cakṣu .. + + ///
- 2 mahārāja tathāgatena ānaṃtaryakārīṇaḥ ○ anaṃtaraṃ narakagatiḥ tat kiṃ tvaṃ maṃjuśrī narakam gamiṣyasi | āha tat kiṃ ca maṃjuśrī ta[thā] ///
- 3 lv ayaṃ nirvāṇagāmi | āha no hidaṃ mahā ○ rāja āha tathābhisambuddhe maṃjuśrī sarvadharmāḥ tad apy ahaṃ dharmaṃ na samanupaśyāmi + + ///
- 4 dharmadhātugatīya na ca dharmadhātur apāyagā ○ mī | na svargagāmī | na nirvāṇagāmī | abhītā maṃjuśrī sar[va]dharmā dharmadhātugatī ///

verso

- 1 ānaṃtaryagatir maṃjuśrī dharmadhātuḥ ānaṃtarya ○ tāyām etad adhivacanam | dharmadhātuprakṛtikāny ānaṃtaryāṇi yā ānaṃtaryaprakṛtiḥ tatpra .r ///
- 2 yaṃ na yaṃti [na] svargaṃ | na nirvāṇaṃ h¹² ○ maṃjuśrī āha taṃ śāstārasya tvaṃ mahārāja vacanam vilomayiṣyasi | rājāha nāhaṃ maṃ .. ///
- 3 tmyakoṭī | [bh]ūtakoṭī | dar[ś]itā yā ca [nairā] ○ tmyatā na tatra kā cit satvatā¹³ | asaṃtā maṃjuśrī satvasya na tatra kaś cid yo bhisam[skaret]. .. ///
- 4 tyamṭavi[no]di[ta] ..¹⁴ tvā[m] maṃjuśrī¹⁵ prahī[n]. + ○ mahārāja kāmṣā | āha tadatyamṭa-prahīṇatvān maṃjuśrī | āha tat kathaṃ te mahārā[j]. + ///

6) SC 2378/1/11b; folio (536)¹⁶ recto

- 1 jñāḥ [a] + + + + + + + ///
- 2 anyatare[n]. + + + + + ///
- 3 mi sa ca puruṣo vi .. + + .. + ///
- 4 ..m [mā]trghātakam puruṣam paśye .. ///

verso

- 1 mārga [i]ti te tatr. anyo[ny]. ///
- 2 ṇa tau nirmītau m. [t]. .i[t]. rau .ī ///
- 3 tarau jīvitād. .. .o .[i] + + ///
- 4 kamaṃm + + + + + + + ///

¹² This visarga is probably used as a punctuation mark.

¹³ The *v* in the ligature *tva* is open at the bottom and therefore looks almost like *ta*. Since the *v* is similarly open in *nirvāṇagāmi* in line 3r, the word is transliterated as *satvatā*.

¹⁴ Two akṣaras deleted?

¹⁵ An elision mark appears here, with [āh]. being added below the line.

¹⁶ No page number appears on the fragment, even though the part where it would normally appear is preserved.

1 /// yam aṃtareṇopalabhyante | cittaṃ hi bhoḥ puruṣa na nī[1]. /// + + + + + + + + + + +
+ + + [k]. varṇaṃ | cittaṃ hi bhoḥ puruṣa arūpi ani
2 /// m asadṛśaṃ māyopamaṃ cittaṃ bhoḥ puruṣa na¹⁸ ta [rya] /// + [na] mūdha[m*] citta[m]
h[i] bhoḥ puruṣa nābh. sa. skaroti | na karoti | na vedeti | na pratyanubhavati | cittaṃ
3 /// [kli]śyati na viśudhyati | cittaṃ hi bho puruṣa na iha + + + + + + + [r]. ṇa anyatra
ākāśasamaṃ tac cittaṃ asamasadṛśaṃ aviḥṇapanīyaṃ tatra paṇḍitena niveśo na
4 /// pratiṣṭhānaṃ na karaṇīyaṃ | niketo na karaṇīyaḥ + + + + + + + ṇīyaḥ aham iti vā na
karaṇīyaṃ mameti vā na karaṇīyaṃ | niśceṣṭaṃ bhoḥ puru + +

1 /// puruṣa evamadhimuktānāṃ kleśaṃ vad[ā]mi na du[r]ga[ti] + + + + + sya hetoḥ nāhaṃ
bhoḥ puruṣa [e]vamadhi[muktān]āṃ kleśaṃ vadāmi | na durgatīśūpapattiḥ tat kasy. +
2 /// na gatīṣu pratisaṃ[dadhātī] | atha khalu sa nirmi + + + + + .. m [e]tad uvāca
āścaryam idaṃ bhagavan yāvad idaṃ tathāgatena su[p]rativi[d]dhā¹⁹ dha[r]madh[ā] .. ḥ a
3 /// sarvadharmāḥ labhe ahaṃ bhagavato ntikāto [pr]. /// + + + + + [e]hi bhikṣūti | atha sa
nirmitaḥ pravrajita iti saṃdrśyate | sa avocat* prāp[t]ā[bhijñ]o smi
4 /// gavān āha yasyedānīm bhikṣoḥ kālaṃ manyase i .. /// + + .i + + + + + + + + +
.e | svakena ca .ejodhātunā kāyo dhyāpitah

1 /// ānaṃtaryakārī dvitīyaḥ ○ puruṣaḥ taṃ nirmitaṃ puruṣaṃ parinirvāyaṃtaṃ t. c. [dh]. ///

2 /// [māt]ā jīvītād vyavaropi ○ tā eṣa ca bhagavatsakāṣe pravrajitvā [pa]rini [v]. ///

3 /// + + .. yāpi bhagavan [m]ā ○ [tā] jīvītād vyaparopitā | atha khalu bhaga ..ṃ + + ///

4 /// .. yathākārī tvam bho puruṣa ○ tathāhvādī²⁰ | tena hi tvam .o [p]. [r]. [ṣ]. [p]. + + + ///

1 /// [te] .. utāho prat[y]tpa[n]n[e]na [|] ○ yadi [tā]vad atītena tad atī .. ++ .[y]. ++++ ///
2 /// + .n. .. [sa]ṃbhūto na vibhū ○ to animitto apratibhāsaḥ pratyutpa[nn]. ++ ///
3 /// + nādhyātme kāye avatiṣṭha ○ te na bahirdhā viṣayeṣūpatiṣṭhati nobhaya[t]. ///
4 /// kāvarnam śakyam prajñapanā ○ ya | cittam hi bhoh purusa arūpi anidarśanam | [a] ///

1 + + hi bhoḥ puruṣa na rak[ta]ṃ śakyaṃ prajñaptuṃ na ○ duṣṭaṃ na mūḍhaṃ śakyaṃ
prajñapanāya | cittaṃ h[i] ///

2 [n]. v. śudhyati cittaṃ hi bhoḥ puruṣa na iha nā ○ nyatra²¹ nobhayato ntareṇa nānyatra
nā ///

3 yā | pratiṣṭhānaṃ na karaṇīyaṃ | nika ○ to na karaṇīyaḥ adhikāro na karaṇīya ///

4 muktānāṃ kleśaṃ vadāmi na durgatyām u ○ papattiḥ tat kaś[y]. hetoh yā cittasya pra ///

²¹ Two aksaras deleted?

verso

- 1 sa atrāṇ[o] duḥkhārdito bhagavaṇtam etad avo ○ cat* dahyāmi bhaga[v]an* tr[ā]yas[v]a [m]. suga .. ///
- 2 pratiṣṭhāpīte tasya śīrasi pāṇau bhaga ○ vatā | atha tasya puruṣasya sarvā duḥkhā ///
- 3 .i[ṣy]e haṃ bhagavan* pravrajāhi²² me suga ○ ta | tam evaṃ bhagavān āha ehi bhikṣūti pra + ///
- 4 + + khanīrodhaḥ mārگاḥ tasya [v]i[raj]o ○ viga[t]amalaṃ dharmeṣu dharmacakṣur viśud. ///

10) SC 2378/1/22; folio (541) recto

- 1 /// + + āha parinirvāyīṣye bhagavan* ○ parinirvāṇakālasamayo me bhagavan* āha [y]. ///
- 2 /// + dahyataḥ na chavikā na maṣiḥ pra ○ jñāyate devatāśatasahasrāṇi cāsyā pūjā a ///
- 3 /// .. gavaṃ tathāgatapraveditasya dharma ○ vinayasya svākhyātasya mahātmatā yatra hi nāma [ā] ///
- 4 /// samyaksambuddhasya | maṃjuśriyaḥ ku ○ mārabhūtasya | evaṃ sannāhasaṃnaddhānāṃ ca bo[dh]i .. + ///

verso

- 1 /// caryāvīṃuktau ca bhagavān āha | eva ○ m etac chāriputra yathā vadas[i] | .u .dh. .. + + + + ///
- 2 /// .. jānītha | āhaṃ²³ tān nirvāṇadharmān i ○ ti saṃjānāmi | saṃti śāriputra pudgaḥ dhutagu ... ///
- 3 /// + .. | ahaṃ tān nairayikān iti pa ○ śyāmi | cittavigatā yūyaṃ śāriputra satvānāṃ ca .. + ///
- 4 /// + + .. d vyavaropitā imāṃ ca dharmade ○ śanāṃ śrutvā parinirvṛtaḥ āha dṛṣṭo bhagavan* ā + ///

11) 2378/1/19; folio 543 recto

- 1 gaṃbhīrān dharmadeśanāṃ āgamyā kṣi[ṇ]aṃ ○ vipariṇatāṃ anutpādadharmam iti .. ///
- 2 deveṣu trayastṛṃśeṣu devaputraḥ ○ divye ratnamaye kūṭāgare ni[l]. ///
- 3 upapatsyati | utkasati²⁴ ca | na cā ○ sya kāye duḥkhasya vedanā [a] ///

verso

- 1 avedanīyaṃ kṛtaṃ | bhagavān āha ta ○ thā hi śāriputra rājñā ajāta[śa] ///
- 2 ttarāyāṃ saṃmyaksambodhau pariṇāmitaṃ ○ paśyasi tvaṃ śāriputra maṃju[śr]i ///
- 3 dīrghāyuvanatāyāḥ asthānaṃ śā ○ riputra anavakāśaḥ saced eta[sya] ///

12) SC 2378/1/5; folio (544) recto

- 1 /// ○ + paripācaḥ punaḥ punar aneneyaṃ gaṃbhīrā dharmadeśanā śru[ta] asyaiva sakāśāt*

²² Between *jā* and *hi*, a letter is written below the line, and the *i*-sign above *hi* is crossed by a stroke reaching the line which may signal the place where one is to insert this letter (which is unfortunately difficult to read – perhaps *be* or *dhe*?).

²³ It looks as though the sign for long *ā* on *āhaṃ* has been deleted.

²⁴ Read *utkramati*?

- ta i[me] ..²⁵ te śāriputra pa .. yeṇa evaṃ veditavyaṃ | yasyai yasyai ca [bo] + + + + ///
- 2 /// ○ eṣa śāriputra rājā ajātaśatruḥ tataḥ piṇḍoriye mahānarakād udgamyā ūrdhvadiśābhāge upapatsyate ito buddhakṣetrāc catuṣcatvāriṃśad buddhakṣetraśa + + + + ///
- 3 /// ○ [nā]ma tathāgato rhān saṃmyaksaṃbuddhaḥ etarhi dharmāṃ deśeti eṣa tatra kṣetre upapannaḥ punar eva maṇjuśrīyaṃ kumārabhūtaṃ drakṣyati imāṃ ca gaṃbhīrāṃ dharmad. [ś]. + .r. ///
- 4 /// ○ ṣu kṣāntiṃ pratilapsyate | yadā ca maitreyeṇa bodhisatvena bodhiḥ prāptā bhaviṣyati tatra eṣa punar eva [ta]tas sahāyāṃ lokadhātau upapadyiṣyati [ā]khyātāvi .. ///

verso

- 1 /// ○ ṣ[o] vandiṣyati | pūrvayogasamprayuktaṃ dharmāṃ de[ś]. [yi]ṣyati | ayam ākhyātāvi bodhisatvaḥ bhagavataḥ śākya[mun].s tathāgatasya pr[avacane] rājā abhū .. jātaśatru .. ///
- 2 /// ○ na[pa]rādhi jivitād vyavaropitaḥ tena maṇjuśrīyasya kumārabhūtasya saṃtikād dharmadeśanā śrūtā anulomikeṣu dharmeṣu .. ntiḥ pratilabdā tac ca karmāvaraṇaṃ niravaśe[ś]. .. ///
- 3 /// ○ naṃ bodhisatvaṃ ārabhya tathā tathā dharmāṃ [de] .. yati yathāśtānāṃ bodhisatvasahasrāṇāṃ anulomikadharmakṣāntipratilābho bhavet* caturāśītānāṃ ca bodhisa + + + + ///
- 4 /// ○ + yiṣyati sa eṣa śāriputra rājā ajātaśatruḥ tataḥ paścād aṣṭau asaṃkhyeyakalpāṃś [ca]riṣyati satvapariṣkāya | buddhakṣetrapariśodhanatā[yā]ṃ + + + + ///

13) SC 2378/1/6; folio (545) recto

- 1 /// [ri]pācitā ○ bhaviṣyanti ḥ śrāvakay[āne]na vā pratyekabuddhayānena vā mahāyāne<na> vā na teṣāṃ satvānāṃ karmāvaraṇaṃ bhaviṣyati | na kleśāvaraṇaṃ bhaviṣyati | sarve [t]. satvās t. [kṣṇ]. + + + + ///
- 2 /// [tha]ṃkathī ○ yāḥ sa eṣa śāriputra rājā ajātaśatruḥ aṣṭabhir asaṃkhyeyakalpebhiḥ anuttarāṃ saṃmyaksaṃbodhim abhisambotsyate pryadarśane kalpe + + + + ///
- 3 /// + thāga ○ to rha saṃmyaksaṃbuddho loke bhaviṣyati | catvāriṃśac cāsyā kalpā āyuspramāṇaṃ bhaviṣyati sapta ca śatasahasrāṇi śravakāṇāṃ mahāsaṃnipāto + + + + ///
- 4 /// + m aṣṭa ○ vimokṣadhyāyīnāṃ | dvādaśa ca bodhisatvakoṭyaḥ mahāsaṃnipāto bhaviṣyati sarveṣāṃ prajñopāyaniryātānāṃ parinirvṛtasya ca paripurnaṃ varṣa[k]. .. [s]. .dh. .. ///

verso

- 1 /// + .. cit sa ○ tvāḥ [kau]kṛtyaparyavasthitāḥ kālāṃ kariṣya[m]ti na ca tata[h] cyutā durgat[i]ṣūpapatsyanti [su]viśu[ddha]viśayasya śāriputra tathāga .. [y]. .. dh. rmadeśanāṃ śroṣyanti sarve te viśud[dh]yi ..ṃti sa[rvakle] ///
- 2 /// + + vicini ○ tavyaḥ kṣiṇoti pudgala ātmānaṃ pudgalaṃ pravacinvan* ahaṃ śāriputra pudgalaṃ pravacinuyāṃ yo vā syān māḍṣāḥ atha khalv āyusmāñ chāriputraḥ sarvāvartī ca parṣā + + + + ///
- 3 /// dāgreṇa va ○ yaṃ bhagavan na kaṃ cit satvaṃ nairayikaṃ vyākariṣyāmaḥ tat kasmād dhetoḥ acintyā bhagavan satvānāṃ caryā | asmin khalu rājño jātaśatror vyākaraṇe bhāṣyamāṇe dvātriṃ[ś]. + + + + ///
- 4 /// .. ny utpā ○ ditāni | tatra ca buddha[kṣ]e[tr]e praṇidhiṃ kṛta[vaṃ]taḥ yadā tena [bhagavatā] viśuddhaviṣayeṇa tathāgatena bodhiḥ prāptā bhavet tadā vyaṃ tatra buddhakṣetre [u]pa .. + + + + ///

²⁵ This akṣara can be read as *tī*, *te*, *vi* or *ve*.

14) SC 2378/21; folio (549) recto

- 1 /// hāpṛthivvyāṃ [āpah]skandham u + ///
- 2 /// yac ca grhapate tas[mā] ///
- 3 /// + ste kulaputra .. ///
- 4 /// + + y. na bhadra[d]evo nāma ///

verso

- 1 /// + .. bhikṣuṇyo vā upāsakā ///
- 2 /// + .. [sa]tvānāṃ caityabhū .[o] ///
- 3 /// [ha]sramahāsāhasrāṃ lo[k]. ///
- 4 /// śatruparivartaṃ dharmapa ///

*Reconstruction with Chinese and Tibetan Parallel Texts
and English Translation of the Tibetan*

In the following pages we present a reconstruction of the Sanskrit fragments of the AjKV together with the text of the corresponding sections of two Chinese versions and the Tibetan translation in the Kanjur. The reconstruction of the Sanskrit is to be regarded as tentative, and is in many places simply an educated “best guess.” It could undoubtedly be improved upon after a more comprehensive study of the language and orthography of the entire manuscript has been carried out.

The relevant portions of text from the two oldest complete Chinese translations of the *Ajātaśatru-kaukṛtya-vinodanā-sūtra*, T. 626 by Lokakṣema (識), and T. 627 by Dharmarakṣa (護), appear directly after the Sanskrit, the most recent version, T. 628 (by Fatian), being omitted for the reasons given above. The transliteration is based on the *Taishō*, but does not follow it exactly, being edited on the basis of the variant readings provided in the *Taishō*’s critical apparatus, and also freely repunctuated. For the sigla used in our notes to the Chinese texts see the general list of Abbreviations.²⁶

The Tibetan text is as edited by us. For logistical reasons a proper critical edition is reserved for a later occasion, there being little doubt in any case that our understanding of the Sanskrit fragments of this work will not be greatly enhanced by an exhaustive listing of the myriad corruptions of, say, the Newark manuscript. The approach is therefore minimalist: three exemplars have been collated: the Peking edition (Q, vol. tsu), as a senior representative of the Tshal pa lineage; the Tokyo (Kawaguchi) manuscript (T, vol. za), as a representative of the Them spangs ma line; and the Tabo manuscript (A, vol. ke), on account of its presumed antiquity. Between them these three give a fair idea of the extent of variation in the existing editions of the text, which does not display the pronounced recensional differences found in certain other Kanjur texts. The frequent archaic spellings of A are generally noted only once, on first occurrence. Contractions (e.g. *yoṇsu* for *yoṇs su*) and abbreviations (e.g. *bcomdas* for *bcom ldan ’das*) are not noted at all; they are most common in T.

Please note that footnote reference sigla in the Chinese and Tibetan texts (roman letters in the former, arabic numerals in the latter) refer to the critical apparatus directly beneath them. All other such reference numbers in the Sanskrit reconstruction and the English translation refer to the genuine footnotes at the bottom of the page.

²⁶ The input of the Chin. text has been greatly facilitated by the use of the CD-Rom version of the *Taishō* prepared by Mr Hsiao Chenkuo, for whose work the authors express their appreciation.

No. 1) r1-v4

(識) 393b12-27; (護) 411c20-412a12

A 51a10-b9; Q 236a3-b7; T 266b8-267b7.

(r1 ... mañjuśrī) kumārabhūto 'cintyasannāhasannaddho 'bhijñabalapāra²⁷(r2mitā ...) atha khalu ye te tasya bhagavataḥ²⁸ raśmirā(r3jasya buddhakṣetre ... tasya) śākyamunes tathāgatasya darśanāya ta(r4sya ca mañjuśrīyāḥ kumārabhūtasya ... v2 ... yeṣāṃ) ca śaikṣāṇāṃ bhikṣūṇāṃ²⁹ sā prabhā kāye nipātītā (v3 te sarve ... i)ti hi tasya raśmirājasya tathāgatasya buddhakṣe(v4trāt ... mañju)śr(i)yaṃ ca kumārabhūtaṃ sarvabodhisatvān saśrāvakān³⁰ ...

(識) 光明王佛邊有侍者而尊菩薩名曰光尊自問其佛。是誰手臂姝好乃爾其毛光明蓮華菩薩之所歌歎彼佛功德。

其佛言。上方過七十二恆邊沙等刹土名曰沙呵其佛號字釋迦文佛。今現在前有菩薩名文殊師利不可思議僧涅其智無所不度以續在彼佛前坐。用鉢故而投^a手乃到是間。

其菩薩悉作是念皆白其佛。譬如渴人欲得飲願欲得見釋迦文佛文殊師利及其刹土。

其佛即以兩眉中央相而放光明徹照過七十二恆邊沙刹乃至沙^b呵刹悉為開闢。其有人見其光明者皆得安隱其身譬如遮迦越羅。其有凡比丘者得須陀洹。其過三道者皆有八^c惟務禪應時得羅漢。其菩薩身得是光明者皆逮^d得日明三昧。茶毘羅耶佛刹諸菩薩從彼間悉見是間及諸聲聞諸菩薩。

(a) 投 KMNY: 牧 S, 放 G; (b) 沙 KMNSY: 娑 G (hereafter not noted); (c) 八: *Taishō* reads in error 人; (d) 逮 KMNY: 還 GS (hereafter not noted).

(護) 光明王如來有侍菩薩名曰光英自啟如來。此何手掌殊妙魏魏威神難及而自然出億百千姝光明暉赫。一一光明而各化出億百千姝嚴淨蓮華。一一蓮花如來各坐。諮嗟能仁聖哲之勳。

光明王佛告光英曰。有族姓子上方去此七十二江河沙等諸佛國土有忍世界如來至真等正覺號曰能仁現在說法。彼有大士名曰滿首^a被戒德鎧不可思議一切神通力度無極自在於座而不移起延手掌來欲舉鉢還。

時光明王佛土諸菩薩眾皆共渴仰欲得睹見彼忍世界能仁如來軟首大士。

光明王佛悉知眾會意之所見便^b放眉頂相光。其光通照七十二江河沙等諸佛國土上至忍界靡不晃昱。其有眾生被蒙光者一切獲安無有諸患。如四域^c皇帝轉輪聖王。諸修行者專精學定被斯光者悉得道跡。其得禪者悉過三界獲四證德。其漏盡者得八脫門。禪定羅漢得無著原^d。其諸菩薩光照身者普皆逮得日光三昧。如是之比光明王^e如來佛土菩薩大士見斯忍界世尊能仁軟首童真一切聲聞比丘聖眾諸菩薩等。

(a) 滿首 MNY: 軟首 GKS (Elsewhere in the text these editions are not consistent in their use of the sundry variant forms of this name: 軟首, 滿首, 溥首. The form 滿首 will be used here throughout, without further note.); (b) 便 K: 僊 GMNSY; (c) 域 GKMSY: 城 N; (d) 原 K: 源 GMNSY; (e) 王 GMSY: 王邊 KN.

de nas de b'zin g'segs pa 'od zer¹ gyi rgyal po de² la bsñen³ bkur byed pa⁴ byañ chub sems dpa' sems dpa' chen po 'od kyī dpal 'zes bya ba des |⁵ de b'zin g'segs pa de la 'di skad ces gsol⁶ to || bcom ldan 'das lag pa de las 'od zer bye ba brgya stoñ 'di dag kyañ byuñ zin |⁷ me tog pad ma brgya stoñ yañ⁸ byuñ bar gyur⁹ la | pad ma thams cad la de b'zin g'segs pa'i sku dag b'zugs śin¹⁰ bcom ldan 'das śākya thub pa'i¹¹ bsñags pa brjod¹² par gyur pa'i lag pa 'di ltar blta na sdug pa |¹³ 'di ltar dga' bar bgyid pa de su'i lags |

de skad ces gsol pa dan | bcom ldan 'das kyis byañ chub sems dpa' 'od kyī dpal la 'di skad

²⁷ Read 'bhijñābala'.

²⁸ Skt. has *bhagavataḥ* (note that correct *sandhi* would require *bhagavato*) whereas Tib. suggests *tathāgatasya*.

²⁹ Tib. suggests *śaikṣāṇāṃ* without *bhikṣūṇāṃ*.

³⁰ Read *sarvabodhisatvān sarvaśrāvakān*, in line with the two Chin. translations? Tib. does not mention *bodhisattvas* at this point.

ces bka' stsal¹⁴ to || 'od kyi dpal steñ gi phyogs kyi cha sañs rgyas kyi žiñ 'di nas sañs rgyas kyi žiñ gañ gā'i¹⁵ kluñ gi bye ma sñed bdun bcu rtsa gñis¹⁶ 'das pa na |¹⁷ 'jig rten gyi khams mi¹⁸ mjed ces bya ba de na¹⁹ de bžin gšegs pa²⁰ dgra bcom pa yañ dag par rdzogs pa'i sañs rgyas šākya thub pa žes bya ba bžugs so || mtsho'o gžes so²¹ || de na²² byañ chub sems dpa' sems dpa' chen po 'jam dpal gžon nur gyur pa²³ žes bya ba bsam gyis mi khyab pa'i go cha bgos pa | mñon par šes pa dañ |²⁴ stobs dañ | pha rol²⁵ tu phyin²⁶ pa thams cad thob pa žig yod de |²⁷ 'jam dpal gžon nur gyur pa des lhuñ bzed 'di blañ ba'i phyir |²⁸ stan las ma lañs bžin du lag pa 'di btañ ño ||²⁹

de nas de bžin gšegs pa 'od zer gyi rgyal po'i³⁰ sañs rgyas kyi žiñ de na |³¹ byañ chub sems dpa' de dag yoñs su skom par gyur nas | bcom ldan 'das bdag cag ni 'jig rten gyi khams mi mjed³² de dañ | de bžin gšegs pa šākya thub pa de dañ |³³ 'jam dpal gžon nur gyur pa de blta bar 'tshal lo žes de skad smras so³⁴ ||³⁵

de nas de bžin gšegs pa 'od zer gyi rgyal pos smin³⁶ mtshams kyi mdzod spu³⁷ nas 'od phyuñ nas | 'od des sañs rgyas kyi žiñ gañ gā'i kluñ gi bye ma sñed bdun cu³⁸ rtsa gñis po de dag thams cad brtol³⁹ te | thams cad yod pa'i 'jig rten gyi khams snañ ba chen pos khyab par gyur to || sems can gañ dag gi⁴⁰ lus la 'od des phog par gyur pa de dag thams cad ni 'khor los sgyur ba'i bde ba dañ ldan par gyur to⁴¹ || rnal 'byor⁴² spyod pa gañ dag gi lus la 'od des phog par gyur pa de dag thams cad ni 'bras bu thob par gyur to || slob pa gañ dag gi lus la 'od des phog par gyur pa de dag thams cad ni rnam par thar⁴³ pa brgyad la bsam gtan byed pa'i dgra bcom par gyur to || byañ chub sems dpa' gañ dag gi lus la 'od des phog par gyur pa de dag thams cad ni tiñ ñe 'dzin⁴⁴ ñi ma lta bu'i sgron ma⁴⁵ žes bya ba thob par gyur to || 'di⁴⁶ lta ste⁴⁷ de bžin gšegs pa 'od zer gyi rgyal po de'i sañs rgyas kyi žiñ de nas⁴⁸ byañ chub sems dpa' de dag gis 'jig rten gyi khams mi mjed⁴⁹ 'di dañ | bcom ldan 'das šākya thub pa dañ | 'jam dpal gžon nur gyur pa dañ | ñan thos kyi dge 'dun thams cad mthoñ bar gyur to ||

(1) 'od zer QT: 'od gzer A (hereafter not noted); (2) de AQ: de dag T; (3) bsñen AT: sñen Q; (4) pa AQ: pa | T; (5) | T: || A, om. Q; (6) gsol QT: gsold A (hereafter not noted); (7) | AT: om. Q; (8) yañ AT: om. Q; (9) gyur QT: gyurd A (hereafter not noted); (10) šin QT: šin | A; (11) šākya thub pa'i QT: šag kya thub pa'i A (hereafter not noted); (12) brjod AT: rjod Q; (13) | QT: om. A; (14) stsal QT: stsald A (hereafter not noted); (15) gañ gā'i QT: gañ gā'i A (hereafter not noted); (16) bdun bcu (cu A) rtsa gñis AQ: bdun cu rtsa gsum T; (17) | AT: om. Q; (18) mi QT: myi A (hereafter not noted); (19) na AQ: na | T; (20) de bžin gšegs pa QT: bcom ldan 'das de bžin gšegs pa A; (21) bžugs so || mtsho'o gžes so T: bžugs so || 'tsho'o | bžes so A, bžugs šin 'tsho gžes so Q; (22) de na AT: de nas Q; (23) gžon nur gyur pa QT: gžo nur gyurd pa A (hereafter not noted); (24) | QT: om. A; (25) rol QT: rold A (hereafter not noted); (26) phyin QT: phyind A (hereafter not noted); (27) de | QT: do || A; (28) | AT: om. Q; (29) || QT: | A; (30) po'i AT: po de'i Q; (31) de na | T: de nas AQ; (32) mi mjed AT: mi mjed pa Q; (33) | QT: om. A; (34) smras so AT: gsol to Q; (35) || QT: | A; (36) smin QT: smyin A (hereafter not noted); (37) spu AQ: pu T; (38) cu AQ: bcu T; (39) brtol QT: rtol A; (40) gi QT: gis A; (41) gyur to QT: 'gyur to A; (42) 'byor QT: 'byord A (hereafter not noted); (43) thar QT: thard A (hereafter not noted); (44) 'dzin QT: 'dzind A (hereafter not noted); (45) ñi ma lta bu'i sgron ma QT: ñi ma'i sgron ma A; (46) 'di QT: de A; (47) ste AT: ste | Q; (48) nas QT: nas | A; (49) mi mjed AT: mi mjed pa Q.

Thereupon, a bodhisattva and mahāsattva by the name of Prabhāśrī who was in attendance upon the Realized One Raśmirāja said to that Realized One: “Lord, this arm from which these hundred thousand million rays of light are being emitted, from which a hundred thousand lotus flowers have also sprung forth, on all of which the forms of Realized Ones are sitting and singing the praises of the Lord Śākyamuni, this arm which is so beautiful to look at and which causes so much joy, to whom does it belong?”

When this was said the Lord replied to the bodhisattva Prabhāśrī: “Prabhāśrī, if you should pass through as many Buddha-fields up above this Buddha-field as there are grains of sand in 72 Ganges Rivers, you will find the world-system known as Sahā in which the Realized, Worthy and

Perfectly Awakened One called Śākyamuni lives, dwells and resides. There is a bodhisattva and mahāsattva by the name of Mañjuśrī there who is armed with the inconceivable armour, and who has acquired all the supernormal faculties, powers and perfections. That Mañjuśrī has sent down this hand without rising from his seat, for the purpose of getting this bowl.”

Then those bodhisattvas in that Buddha-field of the Realized One Raśmirāja became very curious and said, “Lord, we would like to see that world-system Sahā, that Realized One Śākyamuni, and that Prince Mañjuśrī.”

Then the Realized One Raśmirāja emitted a light from the circle of hair between his eyebrows, and that light penetrated all those Buddha-fields equal in number to the grains of sand in 72 Ganges Rivers, so that all the world-systems there were filled with a great radiance. All the sentient beings whose bodies that light touched became possessed of the happiness of a Universal Monarch. All the practitioners of yoga whose bodies that light touched obtained the fruit [of their respective practices]. All those in training whose bodies that light touched became Worthy Ones (*arhats*) absorbed in meditation on the 8 stages of liberation (*aṣṭa-vimokṣa*). All the bodhisattvas whose bodies that light touched attained the samādhi called “Sun-like Lamp.”³¹ And so it was that the bodhisattvas from the Buddha-field of that Realized One Raśmirāja came to see this world-system Sahā, the Lord Śākyamuni, the Prince Mañjuśrī, and the entire assembly of śrāvakas.³²

No.2; r1-v4

(識) 400b25-c13; (護) 421a19-b14

A 66b6-67a5; Q 260b5-261b1; T 297a7-298a4.

(r1 ...)nāṃ gacchati śakyaṃ tena kaś cid dharmo vi(noditum ... r2 ... sac)ed evaṃ brūyāt* aham
imam ākāśadh(ātuṃ ... r3 ... saced evaṃ brūyāt* aham) imam ākāśadhāt(u)ṃ vi(...)
(v2 ...) tat kasmād dhet(oḥ ... v3 ... ma)hārāja sarvadharmāḥ bhāvav(i)g(a)ta(tvāt ... v4 ...)tvāt |
asamkkrāntavigatā mahārāja (sarvadharmāḥ ...)

(識) 其作如是法者能可為決說。

王言。不。

以是故吾說若之狐疑恆邊沙等佛而不能說。所以者何。若人言我能以塵污於虛空乃能為不。

王言。不。

若有人言我能卻虛空之垢能卻不。

王言。不能。

文殊師利言。佛知諸法一切悉若虛空。所以者何。脫於本故。亦不見諸法有本若有脫者。以故我言。若王之狐疑非恆邊沙等佛之所能說。

文殊師利復言。但薩阿竭者不得內外心。何所當作狐疑。所以者何。一切諸法本悉脫。何以故。復有狐疑。

文殊師利復言。其脫本者已不復著空。本無所有諸法故曰脫。亦不自然不有所成無所可見。諸法有所^d無所有。諸法無所見故。無所可見。諸法謂默然^e。是謂想不可知。諸法無想。已過自然故以過度。諸法者謂生死斷故。諸法無處所。謂無有願故。諸法無有願。謂無有生死故。等諸法無所著。謂清淨故。

(a) 說 KMNSY: 脫 G; (b) 知 GKNSY: 之 M; (c) 可 GKN: 不 MSY; (d) 有 KMNSY: om. G; (e) 然 KN: 然故 GMSY.

³¹ Note that both Chin. versions support the reading of A in the Tib.: Sun-Lamp rather than Sun-like Lamp.

³² Compare the much abbreviated version of this passage in T. 629 (449c12-18). The corresponding section in T. 628 (434a1-20) displays some interesting variations.

(護) 寧能有人教化於法決斷之乎。

答曰。不也。

王當了之。吾以是故而說斯言。王之狐疑江河沙等諸佛正覺所不能決。復次大王假使有人而自說言。我以塵冥陸灰煙雲霧污染虛空。寧堪任乎。

答曰。不能污。

濡首又問。設令大王吾取此空洗之使淨寧堪任乎。

答曰。不能。

濡首報曰。如是大王如來之身曉了諸法猶如虛空成最正覺。自然淨者無所染污。以是之故。何所有法而染污者見逆限乎。豈可決了若淨除乎。大王等觀於斯法義^a。吾以是故向者說言。江河沙等諸佛世尊所不能決也^b。復次大王。諸佛世尊不得內心而有所住。不得外心而有所住。所以者何。一切諸法自然清淨無有處所。自然淨者無有處所。無有志願。有所住者。所以者何。得自在哉。諸法自然故。無自然哉。諸法無興立故。無蹉跌哉。諸法無所有故。無所有哉。諸法離形貌故。無形貌哉。諸法虛無故。無蔽礙哉。諸法無教相故。無教化哉。諸法自然無所有故。離所有哉。諸法釋歸趣故。無歸趣哉。諸法無別離故。無別離哉。諸法無所生故。無所猗^c哉。諸法自然淨故。

(a) 義 MSY: 誼 GKN; (b) 也 GMNSY: 了 K; (c) 歸 GKMSY: om. N; (d) 猗 KN: 倚 GMSY.

smras pa | rgyal po chen po de ji sñam du sems | chos gañ chos gañ gis kyañ bskyed¹ par mi 'gyur
ba'i chos des |² chos gañ yañ bsal bar³ nus sam |

gsol pa | 'jam dpal de ma lags so ||

'jam dpal gyis smras pa | rgyal po chen po ñas de la dgoñs te |⁴ sañs rgyas bcom ldan 'das
gañ gā'i kluñ gi bye ma sñed kyis kyañ khyod kyi 'gyod pa⁵ de bsal bar⁶ mi nus so žes de skad
smras so⁷ || rgyal po chen po gžan yañ bar snañ gi nam mkha'⁸ 'di la gañ la la žig rdul⁹ tam¹⁰ | du ba
'am |¹¹ mun pas kun nas ñon moñs par byed 'dod na |¹² rgyal po chen po de ji sñam du sems | bar
snañ gi nam mkha' kun nas ñon moñs par bya nus sam |

gsol pa | 'jam dpal de ma lags so ||

smras pa | rgyal po chen po gañ la la žig ñas¹³ bar snañ gi nam mkha' rnam par sbyañ ño¹⁴
žes de skad zer na |¹⁵ bar snañ gi nam mkha' rnam par sbyañ bar nus sam¹⁶ |¹⁷

gsol pa | 'jam dpal de ma lags so ||

smras pa |¹⁸ de bžin du de bžin gsegs pas chos thams cad nam mkha' dañ mtshuñs pa | rañ
bžin gyis kun nas ñon moñs pa med¹⁹ par mñon par rdzogs par sañs rgyas te | chos gañ yañ ñon
moñs pa 'am |²⁰ byañ bar ma gzigs na |²¹ de dag gis ci²² žig bsal bar mdzad | rgyal po chen po ñas
ni²³ de la²⁴ yañ dgoñs te | sañs rgyas bcom ldan 'das gañ gā'i kluñ gi²⁵ bye ma sñed kyis kyañ
khyod kyi 'gyod pa de bsal mi nus so žes de skad smra'o || rgyal po chen po gžan yañ sañs rgyas
bcom ldan 'das rnams kyis ni gañ sems ldan ba de nañ du yañ mi²⁶ dmigs²⁷ | gañ sems ldan ba de
phyi rol du yañ mi²⁸ dmigs so || de bas na rgyal po chen po chos thams cad ni rañ bžin gyis mi ldan
ste | rañ bžin gañ yin pa de ni mi ldan ba'o ||²⁹ gañ mi ldan ba³⁰ de ni ldan ba'i gnas dañ skabs med
do || de ci'i phyir že na | rgyal po chen po chos thams cad ni rañ bžin dben pa'i phyir te | rgyal po
chen po chos thams cad ni³¹ yoñs su ma rdzogs pa'i phyir rañ bžin med pa'o || rgyal po chen po
chos thams cad ni ma 'dres pa'i phyir³² yoñs su ma rdzogs pa'o || rgyal po chen po chos thams cad
ni ma byuñ ba'i phyir ma 'dres pa'o || rgyal po chen po chos thams cad ni³³ dños po dañ bral ba'i
phyir ma byuñ ba'o || rgyal po chen po chos thams cad ni byed mi nus pa'i phyir dños po med pa'o
|| rgyal po chen po chos thams cad ni glen pa'i phyir byed mi nus pa'o || rgyal po chen po chos
thams cad ni mi 'gyur ba'i phyir glen pa'o ||³⁴ rgyal po chen po chos thams cad ni mi skye ba'i
phyir mi 'gyur ba'o || rgyal po chen po chos thams cad ni 'brel pa³⁵ med pa'i phyir mi skye ba'o ||
rgyal po chen po³⁶ chos thams cad ni rañ bžin gyis 'od gsal ba'i phyir 'brel pa med pa'o ||

(1) bskyed AT: skyed Q; (2) | AT: om. Q; (3) bsal bar QT: bstsald par A; (4) | AT: om. Q; (5) 'gyod pa AQ: 'god pa T; (6) bsal bar Q: bsal T, btsal A (hereafter btsal for bsal not noted); (7) smras so QT: smra'o A; (8) nam mkha' QT: nam ka A; (9) rdul QT: rduld A; (10) tam AT: lam Q; (11) | AQ: om. T; (12) | AT: om. Q; (13) ñas AT: des Q; (14) ño AT: ño | Q; (15) | AT: om. Q; (16) nam mkha' rnam par sbyañ bar nus sam AT: nam mkha' la rnam par snañ bar sbyañ bar nus sam (with underlined letters cramped) Q; (17) | QT: || A; (18) | QT: om. A; (19) med QT: myed A (hereafter not noted); (20) | AT: om. Q; (21) | AT: om. Q; (22) ci AT: ji Q; (23) ñas ni AQ: ñas T; (24) la AQ: las T; (25) kluñ gi AQ: om. T; (26) mi Q: ma AT; (27) dmigs QT: dmyigs A (hereafter not noted); (28) mi Q: ma AT; (29) || QT: | A; (30) mi ldañ ba T: om. AQ; (31) ni AQ: ni | T; (32) phyir QT: phyir | A; (33) ni AQ: ni | T; (34) || AT: | Q; (35) 'brel pa T, 'breld pa A: 'brel ba Q (hereafter not noted); (36) chen po AQ: chos po T.

He said, “Great king, what do you think? Can a dharma which is not produced by any other dharma dispel any dharma?”

He said, “No, Mañjuśrī.”

Mañjuśrī said: “Great king, that is what I had in mind when I said that remorse of yours could not be dispelled even by as many Lord Buddhas as there are grains of sand in the Ganges River. Furthermore, great king, if anyone were to wish to defile space with dust or smoke or darkness, what do you think, great king, would he be able to defile space?”

He said, “No, Mañjuśrī.”

He said, “Great king, if anyone were to say ‘I shall clean space!’, would he be able to clean space?”

He said, “No, Mañjuśrī.”

He said, “In the same way the Realized Ones have fully awakened to the fact that all dharmas are like space and are essentially without defilements, and since they do not see any dharma as defiled or purified, what could they dispel? Great king, that is also what I had in mind when I said that remorse of yours could not be dispelled even by as many Lord Buddhas as there are grains of sand in the Ganges River. Furthermore, great king, the Buddhas and Lords do not apprehend the arising of thought internally, nor do they apprehend the arising of thought externally. Therefore, great king, all dharmas are essentially non-arising, and that essence itself is non-arising. For that which is non-arising there is no possibility or scope for arising. Why is that? Because, great king, all dharmas are essentially isolated (*vivikta*), and because, great king, all dharmas are unperfected (*apariniṣpanna*), they have no essence. Great king, all dharmas are unperfected because they are uncreated.³³ Great king, all dharmas are uncreated because they are unoriginated. Great king, all dharmas are unoriginated because they are devoid of substance. Great king, all dharmas are devoid of substance because they are incapable of activity. Great king all dharmas are incapable of activity because they are inert (*jaḍa*). Great king, all dharmas are inert because they do not change (from one state to another). Great king, all dharmas do not change because they are unborn. Great king, all dharmas are unborn because they are unconnected. Great king, all dharmas are unconnected because they are essentially luminous.”³⁴

³³ Tib. *ma 'dres pa*, literally “unmixed,” probably stands for Skt. *asaṃsrṣṭa*.

³⁴ Compare the citation of this passage in the SS (Pāśādika 1989: 147-149), which carries a different translation (i.e., it is not based on the Kanjur version).

No. 3; folio 532r1-v4

(識) 402a11-29; (護) 423a20-b11

A 70a1-b1; Q 266a3-b7; T 303b3-304b2

r1 evaṃ te taṃ duṣṣayugam grhṇīyām*

a(tha) khalu rājā ajātaśatruḥ saddharmavikurvaṇarājasya bodhisatvasya kāye taṃ duṣṣa-
y(uḡam kṣipati so 'py aṃtarhito na dṛśyati evaṃ cāntarīkṣāc chabdo niścarati yasya mahārāja³⁵ r2)
kāyam paśyasi tasyedaṃ duṣṣayugam dada³⁶ ..

iti hi rājā ajātaśatruḥ sarveṣāṃ teṣāṃ bodhisatvānāṃ taṃ duṣṣayugam niryātayām ā(sa ...
r3) dṛśyanti |

atha khalu rājā ajātaśatruḥ sthaviramahākāśyapam etad avocat | pratigrhṇātu bhaddanta
mahākāśyapaḥ idaṃ duṣṣay(uḡam ... r4)

mahākāśyapa āha | paśya mama mahārāja na rāgaḥ prahīṇo <|> na dveṣaḥ <|> na mohaḥ <|>
nāham etad duṣṣayugam arhāmi | na mam(a mahārāja āvidyā prahīṇā | na ca bhavatrṣṇā prahīṇā |
na mayā mahārāja v1)³⁷ duḥkhaṃ pariñātāṃ <|> na samudayaḥ prahīṇaḥ <|> na nirodhaḥ sākṣātkṛtaḥ
<|> na mārgo bhāvitāḥ <|> na mayā mahārāja buddho dṛṣṭaḥ <|> na dharmāḥ (śrutaḥ ... v2)
nājnānaṃ vigataṃ | na mama mahārāja cakṣuḥ viśuddhaḥ <|> nāpy ahaṃ jñānakṛtāni karmāṇi
karomi | nājñānakṛtāni | na ca mama mahārāja(a ... v3) nāpi mama dakṣiṇā dattā śu{d}dhyati | na ca
na śudhyati | sacet tvaṃ mahārāja evaṃ dharmasamanvāgato bhaviṣyasi evaṃ te duṣṣayugam
prati(grhṇāmi

atha khalu rājā ajātaśatruḥ sthaviramahākāśyapasya v4) kāye taṃ duṣṣayugam kṣipati so
'py aṃtar(h)i(t)o na dṛśyati evaṃ cāntarīkṣāc chabdo niścarati yasya mahārāja kāyam paśyasi
tasye(daṃ duṣṣayugam dada (?) ...)

(識) 而是坐次有菩薩名曇摩惟懼^a和那羅耶。阿闍世復以衣奉上之。其菩薩言。若於聲聞示現而不般泥洹於
辟支佛示現而不般泥洹亦不住於生死亦不至泥洹我乃受其物。

王阿闍世便以衣著其上忽然而不現但聞其音言。其有現者以衣與之。

如是一一以衣與之應時不現^b。其床机座處悉亦不現。復聞其音言。其所現者以衣與之。

阿闍世語摩訶迦葉。我從佛聞仁特尊。今以衣奉上唯當受之。摩訶迦葉而不肯受。所以者何。我姪怒
癡未盡索故不可受。亦不離無點。亦不離惡。亦不離苦知。亦不習。亦不盡^c。亦不道^d。亦不以盡為證。亦不
有道念。亦不見恒薩阿竭。亦不聞法。亦不屬比丘僧。亦不慧生。亦不眼淨。亦不以識有所住而作。其與我
物者。其德不能大。亦不能得尊脫。摩訶迦葉言。如仁作意如我者我乃受之。王阿闍世便以衣著其上。應時
而不見但聞其音言。其有現者以衣與之。

(a) 懼 GKNSY: 瞿 M; (b) 現 GMSY: 見 KN; (c) 盡 GKNS: 離 MY; (d) 道: *Taishō* reads 導.

(護) 次坐菩薩名化諸法王。王阿闍世以衣施之。於時菩薩亦不肯受。假使大王示現聲聞而般泥洹亦不^a滅度。
示現緣覺而般泥洹亦不^a滅度。示現如來而般泥洹亦不滅度。無終始法無滅度法吾乃受衣。王阿闍世以衣擲之
則亦不現。空中聲曰。其有現身以衣與之。

王阿闍世^b次第以衣施諸菩薩一一不現各各說曰。其有現者以衣與之。床榻机案亦空不現。

³⁵ The reconstruction here is based on the parallel in v4. Although it matches the number of missing akṣaras (which total approximately 77 to the line in this ms.), the reconstruction is tentative, as Tib. does not provide a reliable guide at this point in the text.

³⁶ Possibly to be construed as a BHS imperative *dada*, as given by Edgerton (BHS, p.215). However, the situation is complicated by a single akṣara, apparently the sign for the number 9, which follows on the other side of the stringhole.

³⁷ The reconstruction here and in v3 is based on the Tibetan, in the light of the number of missing akṣaras. It is, of course, tentative.

王阿闍世謂賢者大迦葉曰。於今現者當受斯衣。仁者最尊佛所咨歎宜當受之。

大迦葉曰。吾婬怒癡無除盡也。如今吾身不應受衣。不捨無明。不除欲索^a。不斷苦惱。不滅於習。不為^d盡證。亦不由路。吾不見佛。亦不聞法。不御聖眾。不釋塵勞。不發思想。不離思想。不建立慧。亦不離慧。吾^f眼不淨。亦不造慧。亦無所滅。其施我者不獲大福。亦非無福。吾亦不在於生死法。無滅度法。其施我者不能究竟眾祐之德。假使大王能行如斯等護諸義^g我受斯衣。王阿闍世以衣擲之忽然不現。在於空中而聞聲曰。其身現者以衣與之。

(a) 不 GKN: 無 MSY; (b) 世 GMSY: 世以 KN; (c) 欲索 KN: 愛欲 MSY, 受欲 G; (d) 不為 KN: 為不 GMSY; (e) 亦 KMNY: 亦一 GS; (f) 吾 KN: 五 GMSY; (g) 義 MSY: 誼 GKN.

de'i druñ na¹ byañ chub sems dpa' sems dpa' chen po² chos nam par 'phrul pa'i rgyal po źes bya ba źig 'dug par gyur pa de la³ rgyal pos ras zuñ gcig po⁴ de phul ba dañ | des kyañ⁵ smras pa |

rgyal po chen po gal te khyod ñan thos kyi mya⁶ ñan las 'da' ba yañ ston⁷ la |⁸ yoñs su mya ñan las 'da' bar yañ mi byed | rañ sañs rgyas kyi mya ñan las 'da' ba yañ ston la |⁹ yoñs su mya ñan las 'da' bar yañ mi byed | bla na med pa yañ dag par rdzogs pa'i mya ñan las 'da' ba yañ¹⁰ ston la |¹¹ yoñs su mya ñan las 'da' bar yañ mi byed | 'khor ba'i chos can yañ ma yin | mya ñan las 'da' ba'i chos can yañ ma yin na |¹² bdag gis khyod las blañ ño źes de skad smras nas |¹³ de yañ¹⁴ med de mi snañ bar gyur to¹⁵ || rgyal po chen po gañ gi lus snañ ba de la ras zuñ gcig po¹⁶ de phul cig ces de skad kyi sgra yañ thos so ||

de lta ste¹⁷ rgyal po¹⁸ ma skyes dgras |¹⁹ byañ chub sems dpa' thams cad la²⁰ ras zuñ gcig po²¹ de phul na |²² thams cad kyi kyañ bdag bdag gi bstan²³ par bya ba²⁴ bstan nas²⁵ med ciñ mi snañ bar gyur to²⁶ || stan thams cad kyañ stoñ par snañ ño || rgyal po chen po gañ gi lus snañ ba de la ras zuñ gcig po de phul cig ces de skad gyi sgra yañ thos par gyur to ||²⁷

de nas rgyal po ma skyes dgras²⁸ gnas brtan 'od sruñ chen po la 'di skad ces smras so || btsun pa 'od sruñ chen po |²⁹ btsun pa ni bcom ldan 'das kyi sbyaṅs pa'i yon tan smra ba'i nañ na³⁰ mchog tu bka' stsal gyis |³¹ ras zuñ gcig po 'di bźes śig |³²

'od sruñ chen pos kyañ smras pa |³³ rgyal po chen po bdag ni 'dod chags ma spañs | že sdañ ma spañs |³⁴ gti mug ma spañs te |³⁵ bdag gis 'di blañ ba'i mi rigs so || rgyal po chen po bdag gis ni³⁶ ma rig pa ma spañs |³⁷ srid pa'i sred³⁸ pa yañ ma spañs so || rgyal po chen po bdag gis ni³⁹ sdug bsñal yañ yoñs su ma⁴⁰ śes so ||⁴¹ bdag gis ni 'dus pa yañ⁴² ma spañs |⁴³ bdag gis ni 'gog pa yañ mñon du⁴⁴ ma bgyis |⁴⁵ bdag gis ni lam yañ ma bsgoms⁴⁶ |⁴⁷ rgyal po chen po bdag gis ni⁴⁸ de bźin gśegs pa ma mthoñ | chos ma thos⁴⁹ | dge 'dun gyi rjes su ma źugs so ||⁵⁰ rgyal po chen po bdag gis ni ñon moñs pa rnam⁵¹ ma spañs so || rgyal po chen po bdag gis ye śes mñon du⁵² ma bgyis so || rgyal po chen po bdag ni mig⁵³ rnam par dag pa ma lags so || bdag ni ye śes kyi bya ba yañ⁵⁴ chuñ zad kyañ mi byed⁵⁵ do || bdag la sbyin pa byin pas 'bras bu chen por yañ⁵⁶ mi 'gyur |⁵⁷ 'bras bu chuñ ñur yañ mi 'gyur ro || bdag ni 'khor ba'i chos can yañ ma lags |⁵⁸ mya ñan las 'da' ba'i chos can yañ ma lags so || bdag la sbyin pa byin pas dag par yañ mi 'gyur ro || rgyal po chen po khyod gal te de 'dra ba'i chos dañ ldan par gyur na |⁵⁹ bdag khyod las ras zuñ gcig po len to źes de skad smras nas |⁶⁰ gos de lus la phul ma thag tu de yañ med de slar mi snañ bar gyur to || rgyal po chen po gañ gi lus snañ ba de la ras zuñ gcig po de⁶¹ phul cig ces de skad kyi⁶² sgra yañ thos par gyur to ||⁶³

(1) na QT: na | A; (2) po AQ: po || T; (3) la AQ: la | T; (4) gcig po QT: cig po A; (5) kyañ AT: om. Q; (6) mya AQ: bya mya (with deletion dots over bya) T; (7) ston QT: stond A (hereafter not noted); (8) | AT: om. Q; (9) | T: || A, om. Q; (10) ba yañ AQ: bar yañ (with deletion dots over -r) T; (11) | AT: om. Q; (12) | AT: om. Q; (13) | T: || A, om. Q; (14) de yañ AT: de Q; (15) to AT: te Q; (16) gcig po Q: cig po AT; (17) ste AQ: ste | T; (18) rgyal po AQ: rgyal po chen po T; (19) dgras | A: dgras || T, dgras Q; (20) la QT: las A; (21) gcig po QT: cig po A (hereafter not noted); (22) | T: || A, om. Q; (23) bstan QT: bstand A (hereafter not noted); (24) bya ba AT: bya

Q; (25) nas QT: nas | A; (26) to AT: te Q; (27) || AT: | Q; (28) dgras QT: dgras | A; (29) | A: || T, om. Q; (30) na QT: na | A; (31) | T: || A, om. Q; (32) | QT: || A; (33) | QT: || A; (34) | AQ: om. T; (35) | AQ: || T; (36) ni AQ: ni || T; (37) spañs | AQ: spañs so || T; (38) sred AT: srid Q; (39) ni AQ: ni || T; (40) ma QT: om. A; (41) || AT: om. Q; (42) 'dus pa yañ AQ (note that half of the line in Q is squeezed): 'dus byas pa yañ T; (43) | A: || T, om. Q; (44) du QT: tu A; (45) | A: || QT; (46) bsgoms AT: sgoms Q; (47) | AQ: || T; (48) ni AQ: ni || T; (49) ma mthoñ | chos ma thos A: ma mthoñ ño || chos ma thos T, ma mthoñ ma thos Q; (50) || AT: | Q; (51) mams AT: om. Q; (52) du QT: tu A; (53) mig T: myig A (hereafter not noted), mig gi Q; (54) ba yañ AT: ba Q; (55) mi byed AT: med Q; (56) yañ QT: om. A; (57) | AQ: || T; (58) | Q: || AT; (59) | AQ: || T; (60) | AQ: || T; (61) de AQ: om. T; (62) kyi AT: kyi | Q; (63) || AT: | Q.

³⁸Next to him sat a bodhisattva and mahāsattva by the name of Dharmavikurvaṇarāja.³⁹ The king presented that bolt of fine cloth to him, and he too said, “Great king, if you can display the nirvāṇa of a śrāvaka and yet not undergo parinirvāṇa, display the nirvāṇa of a pratyekabuddha and yet not undergo parinirvāṇa, display the nirvāṇa of a supreme perfected one⁴⁰ and yet not undergo parinirvāṇa, if you can be characterised neither by saṃsāra nor by nirvāṇa, then I will accept it from you.” Having said this, he too disappeared and became invisible. And a voice was heard saying “Great king, present that bolt of fine cloth to the person whose body is visible.”

In that way King Ajātaśatru presented that bolt of fine cloth to all the bodhisattvas, at which they all disappeared and became invisible after giving their respective teachings. All the seats were seen to be empty. And a voice was heard saying “Great king, present that bolt of fine cloth to the person whose body is visible.”

Then King Ajātaśatru said to the Elder Mahākāśyapa, “Reverend Mahākāśyapa, since your reverence has been designated by the Lord as the best of those who expound the special ascetic practices (*dhūta-guṇas*), please accept this bolt of cloth.”

Mahākāśyapa said, “Great king, I have not eliminated desire, not eliminated hatred, not eliminated delusion, and so I am unworthy to accept this. Great king, I have not eliminated ignorance, and I have not eliminated the desire for existence. Great king, I have not fully understood suffering. I have not done away with the arising⁴¹ (of it), I have not realised (its) cessation, I have not cultivated the path. Great king, I have not seen the Realized One, I have not heard the Dharma, I have not followed the Saṅgha. Great king, I have not eliminated the defilements. Great king, I have not realized knowledge. Great king, I am not one whose vision is purified. I do not perform even the slightest actions of knowledge. The fruit (acquired) through giving gifts to me will not be great, nor will the fruit be small. I am characterised neither by saṃsāra nor by nirvāṇa. Through giving gifts to me one will not become pure. Great king, if you are endowed with such qualities as these, I shall accept the bolt of fine cloth from you.” Having said this, as soon as that cloth was put on his body he too disappeared and was no longer visible. And a voice was heard saying “Great king, present that bolt of fine cloth to the person whose body is visible.”⁴²

³⁸ In the overall structure of this passage we see marked differences between the Skt. and the Tib. texts, as far as the order of elements is concerned. The Chin. versions are much closer to the Sanskrit, with Dharmarakṣa's translation (護) providing the best match.

³⁹ Note that Skt. has *Saḍdharmavikurvaṇarāja*, which is not supported by Tib. or by the phonetic transcription in 識.

⁴⁰ Note that we would expect *yañ dag par rdzogs pa 'i sañs rgyas* here. 識 lacks this element altogether.

⁴¹ Tib. *'dus pa*, which is non-standard: the usual translation is *kun 'byun* (see e.g. *Mvy* 1322).

⁴² The SS carries the most cursory summary of this section of the AjKV, after describing Ajātaśatru's initial attempt to present the cloth to Mañjuśrī (see Pāsādika 1989: 152-153).

No. 4a; folio 533r1-v2

(識) 402a29-b14; (護) 423b11-27

A 70b1-7; Q 266b7-267a6; T 304b2-305a3

(... r1) na dṛśyaṃti <|> sarveṣāṃ cāsanāni śūṇyakāni (d)r(śyaṃti ... r2)tas tāṃ na paśyati | evaṃ sarvamaṃtaḥpura(m ... naga3)rāṇi vā anyatra svakāyasaṃjñā eva pra(... r4) sa sarvarūpasamjñā-vigataḥ evaṃrūpaṃ (... v1) yena ca paśyasi taṃ ca vipaśya tathā ca vipaśya (... mahāv2)rāja saṃmyakpaśyanāyā⁴³ etad adhivacanam <|>

(識) 便復以衣次第與諸比丘。一一不見。盡索五百人。悉亦不現。但聞其音言。其有現者以衣與之。王阿闍世熟自思念。諸菩薩比丘僧悉亡。當以^a衣與誰。還自與中宮極夫人。又^b其夫人亦不現。應時阿闍世王便得三昧。不見諸色。亦不見母人。亦不見男子。亦不見男兒。亦不見女兒。亦不見垣牆。亦不見樹木。亦不見室宅。亦不見城郭。尚有餘念謂有我身諸色識悉止。復聞其音。如一切有所見當自見其狐疑。如所見狐疑見一切諸法亦復如是。所見當作是視無所視。當作是視無所視法。是為視法。其有所見者便以與之。王了無所復見。便取其衣還欲自著。亦復不見其身。心意識諸^d所想已無。

(a) 以 GKN: 已 MSY; (b) 又 GKNS: om. MY; (c) 便 GMSY: 便以 KN; (d) 諸 KMNSY: 無 G.

(護) 王阿闍世次第施衣則各不現。如是一切諸大弟子一一慌惚沒不復現。盡五百人。復聞聲曰。王所見身以衣施之。即自念言。菩薩聲聞悉不復現。吾當還與第一之后。則入宮裏而遍觀察。亦不睹見一切婬女。王阿闍世便得親近如斯定意。其目所瞻不見諸色。亦不見男女。不見童子。不見童女。不見大小。不見牆壁。不見樹木。不見屋宅。不見城郭。續見身想^a。復聞空中而有聲曰。其身現者以衣與之。王即自著不見自^b身。尋則雪除一切色想^c。復聞聲曰。假使大王不見諸色形像所有柔軟安隱觀於狐疑。亦當如見狐疑觀一切法亦復如此。如無所見者斯乃為見離於諸見。設使離見有所見者則無所見不離諸見。如是見者能為等觀。設於諸法不有所見已無所見則為等觀。

(a) 想 GKNS: 相 MY; (b) 見自 KN: 自見 GMSY; (c) 想 GKNS: 相 MY.

de lta ste¹ dge sloṅ lha brgya po de dag kyaṅ med de mi snaṅ bar gyur to || rgyal po chen po gaṅ gi lus snaṅ ba de la ras zuṅ gcig po de phul cig ces de skad kyi sgra yaṅ thos par gyur nas ||² de 'di sñam du sems te | gaṅ³ bdag gis⁴ ras zuṅ gcig po 'di btsun mo dam pa la sbyin no sñam ste⁵ de soṅ ba daṅ | de yaṅ ma mthoṅ nas⁶ de 'di sñam du sems te⁷ ||⁸ bdag gis bud med gzan dag la⁹ sbyin no sñam pa daṅ | des bud med kyi g-yog thams cad ma mthoṅ bar gyur te ||¹⁰ de la 'di 'dra ba'i tiṅ ṅe 'dzin mñon du¹¹ gyur nas ||¹² de ltar de mig gis kyaṅ gzugs cuṅ¹³ zad kyaṅ ma¹⁴ mthoṅ zin¹⁵ snaṅ ba med de ||¹⁶ skyes pa mi mthoṅ ||¹⁷ bud med mi mthoṅ | khye'u mi mthoṅ | bu mo mi mthoṅ | rtsig pa mi mthoṅ | śiṅ mi mthoṅ ste | gzan du na bdag gi lus kyi 'du śes 'ba' śig 'jug go ||¹⁸ rgyal po chen po gaṅ gi lus mthoṅ ba de la ras zuṅ gcig po de¹⁹ phul cig ces de skad kyi sgra yaṅ thos par gyur nas ||²⁰ de 'di sñam du sems te | bdag raṅ ṅid bgo'o²¹ sñam pa daṅ | de nas bdag gi lus kyaṅ ma mthoṅ ste ||²² de gzugs kyi 'du śes thams cad daṅ bral nas ||²³ rgyal po chen po ji ltar rags pa yaṅ ruṅ | phra mo yaṅ ruṅ ||²⁴ gzugs chuṅ zad kyaṅ ma mthoṅ ba de bzin du²⁵ khyod kyi 'gyod ba la ltos śig ||²⁶ khyod kyi²⁷ 'gyod pa ji ltar mthoṅ ba de bzin du chos thams cad la ltos śig | gaṅ gis mthoṅ ba de la yaṅ de bzin du ltos śig ||²⁸ ji ltar gaṅ mthoṅ ba daṅ | gaṅ gis mthoṅ ba de mi mthoṅ ba daṅ | rnam par mi mthoṅ ba de ltar ltos śig | rgyal po chen po de ni chos thams cad la yaṅ dag par mthoṅ ba ste | rgyal po chen po ma mthoṅ ba²⁹ ni yaṅ dag par mthoṅ ba'o ||³⁰

⁴³ Generally one would expect the genitive here, not the locative. For a parallel which is more clearly legible in the ms., cf. 5v1.

(1) ste AQ: ste | T; (2) | AQ: || T; (3) gañ AT: gañ gis Q; (4) gis A: gi QT; (5) ste QT: ste | A; (6) nas QT: nas | A; (7) te QT: ste A; (8) | A: || T, om. Q; (9) la Q: la yañ T, om. A; (10) | AQ(?): || T; (11) du QT: tu A; (12) | A: || T, om. Q; (13) cuñ AT: chuñ Q; (14) ma T: om. AQ; (15) žiñ QT: žiñ | A; (16) | A: || T, om. Q; (17) | AQ: om. T; (18) | QT: || A; (19) cig po de A: gcig po QT; (20) || AT: om. Q; (21) bgo'o QT: mgo'o A; (22) | AQ: || T; (23) | A: || T, om. Q; (24) | AT: om. Q; (25) du AQ: du | T; (26) | Q: || A, om. T; (27) kyi AQ: kyis T; (28) | QT: || A; (29) ba AT: ba de Q; (30) Q inserts: || bam po lha pa ste tha ma'o |, T inserts: bam po bži pa.

In that way those five hundred monks also disappeared and became invisible. And a voice was heard saying “Great king, present that bolt of fine cloth to the person whose body is visible,” whereupon he thought to himself, “I’ll give this bolt of fine cloth to my chief queen.” But when he went (to do so), she also became invisible, whereupon he thought to himself, “I’ll give it to my other wives,” at which his entire female retinue became invisible to him. At that he entered into such a state of deep concentration that he could not see or make out with his eyes the slightest form whatsoever, neither men, nor women, nor sons, nor daughters, nor walls, nor trees, and the only notion he had otherwise was of his own body. And a voice was heard saying “Great king, present that bolt of fine cloth to the person whose body is visible,” whereupon he thought to himself, “I’ll put it on myself.” Then he couldn’t see his own body, and became devoid of all notions of form. [The voice was heard saying] “Great king, you should see your remorse in the same way as you don’t see any forms, be they gross or subtle. You should see all dharmas in the same way as you see your remorse. In the same way you should see the one who sees. You should see in such a way that what is seen and the one who sees are unseen and unobserved. Great king, that is correct seeing with regard to all dharmas, in that, great king, not seeing is correct seeing.”⁴⁴

No. 4b-5a; folios 533v3-534r1

(識) 402b14-23; (護) 423b27-c6

A Ke 70b7-10; Q 267a6-b2; T 305a3-8

(... tav3)thaiva grhaṃ sarvanagaraṃ ca |
 atha khalu rā(jā ajātaśatruḥ ... maṃjuśrīr āha yatra mahārāja v4) tat tava kaukṛtyam abhūt | tatraivaishā
 pa(rṣad ...)
 (yathā taṃ kaukṛtyaṃ paśyāmi 534r1) tathaiveyaṃ parṣat⁴⁵ paśyāmi |
 āha <|> k(athaṃ pu)nas tvaṃ mahārāja taṃ kaukṛtyaṃ paśyasi |
 āha <|> yathaiva maṃjuśrīr iyaṃ parṣat pūrve cakṣu(ṣā ...)

(識) 是名曰脫於想脫於狐疑。則從三昧還見眾菩薩比丘僧諸官屬所有一切如故。阿闍世復白文殊師利。屬諸眾會所在^a而我不見。

文殊師利言。如仁之狐疑處屬眾會在彼間^b。文殊師利復言。乃見眾會不。

阿闍世則言。見^c。

云何見。

如我所見狐疑見眾會如是^d。

文殊師利復問。云何見狐疑。

如我屬不見眾會者。是狐疑於內外亦無所見。

⁴⁴ The greater part of this paragraph is translated in full in the SS (Pāsādika 1989: 153-154). The wording is somewhat different, and somewhat clearer as well.

⁴⁵ Note that the fragment twice has *iyaṃ parṣat*, while correct Skt. would require *imāṃ parṣadam*.

(a) 在 GMSY: om. KN; (b) 問 GMSY: 問 KN; (c) 見 KN: om. GMSY; (d) Note that the *Taishō* (and thus presumably all witnesses collated) repeats the foregoing sentences at this point, with only minor changes in wording, as follows: 文殊師利復問。乃見眾會不。阿闍世則言。見。云何。如我所見狐疑。見眾會如是。 This dittography is to be deleted from the text.

(護) 於時王阿闍世皆離一切想念所著。從三昧起尋則還復見眾會者諸后嫫女城郭殿宅亦復如故。王阿闍世白濡首曰。向者眾會為何所湊。又曰^b吾在^c前而不見之。

濡首報曰。猶如大王狐疑所湊其眾會者向在於^d彼。

又問。大王見眾會乎。

答曰。已見。

濡首問曰。云何見。

如^e見狐疑睹眾會者亦復如是。

又問。以何等見於狐疑乎。

答曰。如睹會者目前^f所見諸形色者狐疑亦然不見內外。

(a) 郭 GKNSY: 廓 M; (b) 又曰 GMSY: 又 KN; (c) 吾在 KN: 在吾 GMSY; (d) 於 GMSY: 于 KN; (e) 如 GMSY: 而 KN; (f) 目前 GKMSY: 前目 N.

de nas rgyal po ma skyes dgras¹ 'du śes dan² |³ sems pa'i rnam par rtog pa thams cad dan bral nas |⁴ tiñ ñe 'dzin de las lañs ma thag tu⁵ 'khor de dan | bdag gi lus dan | bdag gi khañ pa⁶ dan | bdag gi g-yog sña ma kho⁷ bzin du mthoñ nas⁸ 'jam dpal gzon nur gyur pa la 'di skad ces gsol to || 'jam dpal bdag gis 'khor 'di sñar ma mthoñ na |⁹ gar mchis par gyur |¹⁰

'jam dpal gyis smras pa | rgyal po chen po khyod kyi 'gyod pa de gañ¹¹ na bar gyur pa 'khor¹² 'di yañ der soñ bar gyur to ||¹³ yañ rgyal po chen po 'khor 'di dag mthoñ ñam |

gsol pa | 'jam dpal mthoñ ño ||

smras pa |¹⁴ ji ltar mthoñ |¹⁵

gsol pa | 'gyod pa de ji ltar mthoñ ba de bzin du 'khor 'di mthoñ ño ||

smras pa | rgyal po chen po 'gyod pa de ji ltar mthoñ |

gsol pa | ji ltar 'khor¹⁶ 'di sñar mig gis ma mthoñ ba de bzin du¹⁷ 'gyod pa de nañ du yañ¹⁸ ma mthoñ |¹⁹ phyi rol du yañ ma mthoñ | gñi ga ma gtogs par yañ²⁰ ma mthoñ ño ||

(1) dgras T: dgras | A, dgra Q; (2) | AT: om. Q; (3) | AT: om. Q; (4) tu AQ: tu | T; (5) khañ pa QT: khab A; (6) ma kho QT: mkho' A; (7) nas QT: nas | A; (8) | AT: om. Q; (9) | QT: || A; (10) gañ QT: ga A; (11) 'khor AQ: 'khor ba (with deletion dots above ba) T; (12) || AT: | Q; (13) pa | T: pa AQ; (14) mthoñ | AT: mthoñ ño | Q; (15) 'khor QT: 'khord A; (16) du AQ: du | T; (17) yañ AQ: om. T; (18) | AQ: om. T; (19) par yañ Q: par AT.

Thereupon King Ajātaśatru, freed of all conceptualisation and discursive thinking,⁴⁶ emerged from that state of meditative concentration (*samādhi*), and as soon as he did so, he saw the assembly, his own body, his house and his servants, just as they had been before.⁴⁷ Then he said to Prince Mañjuśrī, “Mañjuśrī, when I couldn’t see this assembly before, where had it gone?”

Mañjuśrī said, “Great king, where that remorse of yours was, that is where this assembly also went. Now then, great king, do you see this assembly?”⁴⁸

He replied, “Mañjuśrī, I see it.”

He said, “How do you see it?”

⁴⁶ In 識 this phrase appears to have been construed as part of the preceding section.

⁴⁷ This corresponds to the last sentence of Nāgārjuna’s lengthy citation from the AjKV in the SS, but the content differs somewhat (see Pāsādika 1989: 154): *de nas rgyal po (chen po) ma skyes dgra rñom sems dan | rnam par rtog pa thams cad dan bral nas | tiñ ñe 'dzin de ñid las lañs pa dan | 'khor de thams cad kyañ mthoñ ño*.

⁴⁸ Tib. literally “these assemblies.”

He replied, “I see this assembly in the same way that I see that remorse.”

He said, “Great king, how do you see that remorse?”

He replied, “In the same way⁴⁹ that beforehand I did not see this assembly with my eyes, I do not see that remorse internally, externally, or anywhere else.”⁵⁰

No. 5b; folio 534r2-v2

(識) 402b23-c5; (護) 423c6-21

A Ke 70b10-71a6; Q 267b2-268a2; T 305a8-306a1

(mañjuśrī āha | darśitā⁵¹ r2) mahārāja tathāgatena ānaṃtaryakāriṇaḥ anaṃtaraṃ narakagatiḥ <|> tat kiṃ tvaṃ mañjuśrī⁵² narakam gamiṣyasi | āha <|> tat kiṃ ca mañjuśrī tathā(gatena ... khar3)lv ayaṃ nirvāṇagāmi | āha <|> nohidaṃ mahārāja <|> āha <|> tathābhisambuddhe mañjuśrī sarvadharmāḥ⁵³ tad⁵⁴ apy ahaṃ dharmam na samanupaśyāmi (yah ... | ... r4) dharmadhātugatīya na ca dharmadhātur⁵⁵ apāyagāmi | na svargagāmi | na nirvāṇagāmi | abhītā mañjuśrī sarvadharmā dharmadhātugatī (... v1) ānaṃtaryagatir mañjuśrī dharmadhātuḥ ānaṃtaryatāyām etad adhvācanam | dharmadhātuprakṛtikāny ānaṃtaryāṇi yā ānaṃtaryaprakṛtiḥ tatpra(k)r(tī ... | ... apāv2)yaṃ na yaṃti na svargam | na nirvāṇam h⁵⁶

(識) 文殊師利言。乃聞佛所言其作逆惡當入大泥犁不。

王言。聞。

文殊師利復謂。王汝自知當入泥犁不。

阿闍世復問。其佛得佛時乃有法上天入泥犁者不。乃有安隱當至泥洹者不。

文殊師利則言。無。

王言。我知諸法悉空故。所以者何。泥犁亦復已空。上天安亦空。諸法無所可壞敗。是故入法身。法身者亦無天上亦無人間亦無泥犁禽獸薜荔。其逆者亦不離法身。其所作逆者身悉法身之所入^a。諸逆之本悉諸法之本。已去當來無去來者。諸法亦無去來。已知是者亦不入泥犁亦不上天亦不泥洹。

(a) 入 GMSY: 又 KN.

⁴⁹ Note that Skt. adds Mañjuśrī here.

⁵⁰ Note that 識 & 護 have only internally and externally, or inside and outside. They are thus closer to the Skt. than the Tib., since the space in the missing part of the folio is insufficient for the third term (viz., *nobhayam antareṇa* or similar).

⁵¹ The reconstruction *darśitā* for Tib. *gsuṃs* follows 5v3, where *darśitā* appears in the ms and is translated by *gsuṃs*.

⁵² Note that the treatment of the vocative *mañjuśrīḥ* is erratic throughout.

⁵³ The Skt. text here (*tathābhisambuddhe ... sarvadharmāḥ*) is problematic in terms of case usage. There are several possibilities, but interpretation as a poorly Sanskritized “instrumental absolute” (perhaps from *abhisambuddheḥ sarvadharmehi*) seems most plausible, since instrumental for locative is well attested in Buddhist Hybrid Skt. (cf. BHSG, 7.30-7.34; cf. also BHSD, s.v. *abhisambudhyate*, where Edgerton notes the frequent use of forms of this verb in a passive sense, with *dharma*, etc., as subject and the person put in the instrumental). The Classical Skt. equivalent (although this verb is rare in Skt.) would thus be *tathābhisambuddheṣu ... sarvadharmeṣu*. Tibetan *chos thams cad la* also suggests the locative.

⁵⁴ *Tad apy ... dharmam* should read *tam apy...dharmam*, unless this is a case of a neuter modifier with a masculine noun, cf. BHSG 6.14. The expression is found frequently enough, e.g. in Chap. 1 of the *Aṣṭasāhasrikā-prajñāpāramitā-sūtra* (*tam apy ahaṃ bhagavan dharmam na samanupaśyāmi yaduta prajñāpāramitā nāma*, etc., Vaidya's ed., p. 3).

⁵⁵ Read *śūnyatāgatīya na ca śūnyatā*? See note to translation.

⁵⁶ Here the visarga is used as a punctuation mark.

(護) 又問。大王世尊說曰。其犯逆者不得中止處無有間。王自知當至地獄乎。

王尋答曰。云何滿首如來至真成正覺時豈見有法歸囹圄乎斯趣三塗斯趣天上斯趣泥洹乎。

答曰。不也大王。

滿首察見^a。吾今覺了一切諸法。所覺了法。於諸經法。亦無所得。趣於地獄。若生天上。般泥洹者。一切諸法皆悉為如。若分別空之所歸趣瞻於空者無趣地獄不至天上不歸泥洹。一切諸法無所破壞。一切諸法悉歸法界。其法界者不歸惡趣不上於天不歸泥洹。其逆無間則謂法界。諸逆之源^b則謂法界。其本淨者則謂諸逆。其諸逆者則謂本淨。是故言曰。諸法本淨。滿首一切諸法至無所生。由斯自知不歸惡趣亦不上天不升泥洹。

(a) 察見 GKMSY: 見察 N; (b) 源 SYM: 原 K.

'jam dpal gyis smras pa | rgyal po chen po de bzin gśegs pas mtshams med pa byed pa ni¹ de ma thag tu sems can dmyal bar 'gro'o² zes gsuñs na | ci rgyal po chen po khyod sems can dmyal bar 'gro 'am |

de skad smras pa dañ | 'jam dpal gžon nur gyur pa la³ rgyal po ma skyes dgras 'di skad ces gsol to || 'jam dpal ci⁴ de bzin gśegs pas 'di ni ñan soñ du 'gro ba'o⁵ ||⁶ 'di ni mtho ris su 'gro ba'o ||⁷ 'di ni mya ñan las 'da' bar 'gro ba'o⁸ zes |⁹ chos gañ yañ mñon par rdzogs par sañs rgyas sam |

smras pa | rgyal po chen po de ma yin no ||¹⁰

gsol pa | 'jam dpal chos thams cad la de bzin du¹¹ mñon par rdzogs par sañs rgyas na¹² chos gañ sems can dmyal bar mchi ba 'am | lhar mchi ba 'am | mya ñan las 'da' bar 'gyur ba'i¹³ chos de¹⁴ bdag gis ma mthoñ ste | 'jam dpal chos thams cad ni¹⁵ stoñ pa ñid du mchi ba las kyañ ma 'das la |¹⁶ stoñ pa ñid ni ñan soñ du mchi ba yañ ma lags | mtho ris su mchi ba yañ ma lags | mya ñan las 'da' bar mchi ba yañ ma lags so || 'jam dpal chos kyi dbyiñs ni ma 'dres pa'o || chos thams cad kyañ chos kyi dbyiñs kyi rañ bzin can te | chos kyi dbyiñs ni ñan soñ du yañ mi mchi | mtho ris su yañ mi mchi | mya ñan las 'da' bar yañ¹⁷ mi mchi'o || 'jam dpal mtshams med pa zes bgyi ba ni |¹⁸ chos kyi dbyiñs su mtshams ma mchis pa'i tshig bla dags so || 'jam dpal mtshams ma mchis pa ni¹⁹ chos kyi dbyiñs kyi rañ bzin can²⁰ te | mtshams ma mchis pa gañ gi rañ bzin pa²¹ chos thams cad kyañ de'i rañ bzin no || 'jam dpal de bas na chos thams cad ni 'gro ba ma²² mchis pa ste |²³ de'i slad du bdag ni ñan soñ du yañ mi mchi²⁴ | mtho ris su yañ mi mchi | mya ñan las 'da' bar yañ mi mchi'o ||

(1) ni QT: ni | A; (2) 'gro'o AT: 'gro Q; (3) la Q: la la A (repeating la at start of new folio), la | T; (4) ci AT: ji Q; (5) 'gro ba'o AQ: 'gro'o T; (6) || AT: | Q; (7) || AT: | Q; (8) ba'o QT: ba'o | A; (9) | AT: om. Q; (10) || AT: | Q; (11) du AQ: du | T; (12) na Q: na | A, nas | T; (13) 'gyur ba'i AT: gyur pa'i Q; (14) de AT: om. Q; (15) ni AT: om. Q; (16) | AT: om. Q; (17) yañ AQ: om. T; (18) ni | AT: ni Q; (19) ni AQ: ni | T; (20) can QT: om. A; (21) pa AT: yin pa || Q; (22) ma AQ: om. T; (23) | QT: om. A; (24) mchi QT: mchi' A (hereafter not noted).

Mañjuśrī said, “Great king, since the Realized One has said that a person who commits the “immediates”⁵⁷ will go immediately to hell, will you, great king, go to hell?”⁵⁸

When he had said that, King Ajātaśatru replied as follows to Prince Mañjuśrī,⁵⁹ “Mañjuśrī, did the Realized One awaken fully to any dharma of which it could be said that this one goes to a

⁵⁷ The five *ānantarya*, or “(offenses involving) immediate (retribution)” are matricide, patricide, killing an *arhat*, provoking dissension in the Saṅgha, or causing the Tathāgata's blood to flow. See BHSD, s.v.

⁵⁸ In this sentence the Skt. and Tib. versions deviate: in the Tib. text Mañjuśrī is asking the question (“Will you, Great King, go to hell?”) which fits the following reply of Ajātaśatru, while in the Skt. Ajātaśatru appears to be asking Mañjuśrī the same question. However, this makes no sense: it is likely that *mañjuśrī* was written in error for *mahārāja*, and that we should emend the text accordingly. Note that in 識 this is split into two questions: “Have you heard that the Buddha has said...?” and “Do you know, king, that you will go to hell?” 護 is closer to the Tib. and to the Skt.

⁵⁹ In the Skt. there is nothing which corresponds to the stock phrase in Tib. *de skad smras pa dañ | 'jam dpal gžon nur gyur pa la rgyal po ma skyes dgras 'di skad ces gsol to*.

bad rebirth, this one goes to heaven, and this one goes to nirvāṇa?”

He said, “No, great king.”

He said, “Mañjuśrī, after becoming fully awakened in the same way with regard to all dharmas, I do not see⁶⁰ any dharma which goes to hell, goes to heaven, or goes to nirvāṇa. Mañjuśrī, all dharmas are reducible to emptiness,⁶¹ and emptiness is not something which goes to a bad destiny, or goes to heaven, or goes to nirvāṇa. Mañjuśrī, the totality of dharmas is inviolable.⁶² All dharmas too have the character of the totality of dharmas, and the totality of dharmas does not go to a bad destiny, does not go to heaven, nor does it go to nirvāṇa. Mañjuśrī, the word “immediate” is a synonym for immediacy in the totality of dharmas.⁶³ Mañjuśrī, the “immediates” possess the same character as the totality of dharmas, and so whatever the character of the “immediates,” all dharmas too are of that character.⁶⁴ Therefore, Mañjuśrī, all dharmas are not subject to going, and for that reason I will neither go⁶⁵ to a bad destiny, nor go to heaven, or go to nirvāṇa.”

No. 5c; folio 534v2-4

(識) 402c5-13; (護) 423c21-424a5

A Ke 71a6-b1; Q 268a2-b1; T 306a1-b1

mañjuśrīr āha <|> taṃ śāstārasya⁶⁶ tvaṃ mahārāja vacanaṃ vilomaiṣyasi | rājāha <|> nāhaṃ
mañ(juśrī śāstur vacanaṃ vilomaiṣyāmi | ... bhagavatā nairāv3)tmakoṭī {} bhūtakoti {} darśitā
<|> yā ca nairātmyatā na tatra kācit satvatā | asaṃtā⁶⁷ mañjuśrī satvasya na tatra kaścid yo
'bhisamskaret⁶⁸ (... av4)tyaṃtavinoditatvāṃ <|>
mañjuśrī {} āh(a) <|> prahīṇ(ā te) mahārāja kāmṣā |
āha <|> tadatyamtaprahīṇatvān <|>
mañjuśrī {} āha <|> tat kathaṃ te mahārāj(a ...)

⁶⁰ Note that for Skt. *sam-anu-paś* the Tib. has the simple verb *mthoñ*.

⁶¹ This is a loose translation of *chos thams cad ni stoñ pa ñid du mchi ba las kyañ ma 'das*, the sense of which is not entirely clear, but seems to be something like “No dharma ever goes beyond having emptiness as its recourse or destination,” or “No dharma escapes ending up in emptiness.” Here the recension represented by the Tib. text and by 識 and 護 appears to have an extra step to the argument, in that it equates all dharmas with emptiness (which does not go to hell, etc.) before equating them with the *dharma-dhātu* (which does not go to hell, etc.). The Skt. text seems to carry only the second equation, and may thus be defective, perhaps due to haplography. Whatever the reason, the various texts diverge markedly at this point, and cannot easily be aligned with each other. The term *-gatīya* here, as in *dharmadhātugatīya*, presumably has the same sense as *-gatika*, cf. BHSD, s.v. *gatika*. Note that the expression *sarva-dharmāḥ śūnyatā-gatikāḥ* also occurs in the *Aṣṭa* (Vaidya's ed., p. 148), in a context reminiscent of our present passage. Conze (1975: 190) translates “all dharmas are situated in emptiness.”

⁶² Tib. *ma 'dres pa*, literally unmixed, untainted, unaffected, pure. This might correspond to Skt. *abhīṭā*, of which the sense is obscure (possibly read as *abhinna*?). At any rate, at this point in the text 識 observes that all dharmas are imperishable, therefore they enter the *dharma-kāya* – *dharma-kāya* here has the sense of *dharma-dhātu*, or total collection of dharmas – while 護 states that all dharmas are imperishable, all dharmas return to the *dharma-dhātu*. 護 thus suggests something like *abhinnā mañjuśrīḥ sarvadharmā dharmadhātugatīyāḥ sarva-dharmāḥ*, but the missing portion of the ms. probably lacks the room for the second *sarvadharmāḥ* as well as *na ca dharmadhātur apāyagāmī / na svargagāmī / na nirvāṇagāmī*, and would thus be closer to 識.

⁶³ The Tib. seems to presuppose a reading *ānaṃtaryam iti mañjuśrī dharmadhātvanāṃtaryatāyām*, etc.

⁶⁴ The Tib. suggests a reconstruction to *tatpraktikāḥ sarvadharmāḥ*.

⁶⁵ Skt. *yaṃti* should perhaps be corrected to *yāmi* in line with the reading of the Tib. and the Chin. of 識 and 護.

⁶⁶ Note the genitive *śāstārasya* instead of Classical Skt. *śāstuh*.

⁶⁷ *Asaṃtā* stands here evidently for *asato*, Tib. *ma mchis na*.

⁶⁸ This should perhaps be corrected to *abhisamskaroti* or, more likely, *abhisamskuryāt*.

(識) 文殊師利復問。佛說有逆。如何今說無有。

王則答言。我不違佛所語。

云何。

王言。無我是佛之說諦。其以無我是則無人亦不作罪者亦無受罪者。

文殊師利復問。王已脫於狐疑不。

則答言。從本已脫以來亦脫。

文殊師利言。其疑以盡未。

王言。已從久遠盡。

文殊師利復問。云何眾會而知王有逆無逆脫是中。

王言。以尊法持我故知無逆。譬若菩薩已得忍辱悉持諸惡。

(護) 濡首答曰。云何大王亂佛法教。

答曰。吾亦不違世尊教命不詭佛法。所以者何。世尊分別演無我際說真諦源^a。已無有我彼則無人。人無所有。眾生虛無。無有實者^b。如是計之則無所造亦無作者亦無受者。

又問。大王。狐疑斷乎。

答曰。已究除矣。

濡首問曰。云何大王猶豫絕乎。

答曰。永絕。

濡首又問。今王云何於眾會中知王有逆而言無逆。

答曰。不也。

又問。云何。

答曰。其已逆者脫於無結而造證者。彼諸逆者斯會逆者。其諸逆者則是菩薩柔順法忍而令眾人得入斯忍。不當於彼攬持諸逆。濡首所謂逆者從彼至斯無有諸逆。以是之故不當於彼^c總攝諸逆。

(a) 源 GMNSY: 原 K; (b) 無。無有實者 K: 無。而無有實 N; 無。無而有實 SYMG; (c) 問 KN: om. GMSY; (d) 於彼 KN: 彼於 GMSY.

'jam dpal gyis smras pa | rgyal po chen po khyod de skad smra na |¹ ston pa'i bka' dan 'gal bar byed dam |

gsol pa | 'jam dpal bdag ni ston pa'i bka' dan 'gal bar mi bgyid do || de ci'i slad du ze na | bcom ldan 'das kyis bdag med pa'i mtha' ni yañ dag pa'i mthar gsuñs te | gañ bdag med pa'i mtha' de la ni sems can gañ yañ ma mchis so || sems can ma mchis na |² gañ de na³ mñon par 'du byed pa⁴ gañ yañ ma mchis so || gañ tshor bar bgyid pa⁵ gañ yañ ma mchis so ||

smras pa | rgyal po chen po 'gyod pa de bsal tam⁶ |

gsol pa |⁷ chos thams cad rab tu bsal ba'i⁸ slad du'o ||

'jam dpal gyis smras pa | rgyal po chen po khyod the tsom⁹ spañs sam |

gsol pa | chos thams cad śin tu¹⁰ spañs pa'i slad du'o ||

'jam dpal gyis smras pa | rgyal po chen po khyod la 'khor 'di dag mtshams med pa byed par ram¹¹ |¹² 'on te ma yin par ram¹³ | ji ltar 'dzin par 'gyur |¹⁴

gsol pa | 'jam dpal mtshams ma mchis pa gañ gis mi bskyod pa'i rnam par grol ba rtogs par gyur pa'i¹⁵ mtshams ma mchis pa de la bdag gnas par 'dzin par 'gyur ro || mtshams ma mchis pa gañ gis byañ chub sems dpa' bzod pa thob par bgyid pa'i mtshams ma mchis pa de la bdag gnas par 'dzin par¹⁶ 'gyur ro || 'jam dpal¹⁷ mtshams ma mchis pa zes bgyi ba ni gañ na mtha' yañ ma mchis | dbus kyañ ma mchis pa ste | gañ na mtha' yañ ma mchis |¹⁸ dbus kyañ ma mchis pa de la bdag gnas par 'dzin par 'gyur ro ||

(1) | QT: || A; (2) | AT: om. Q; (3) de na AQ: de ni T; (4) pa AT: om. Q; (5) pa Q: pa yañ AT; (6) tam AT: lam Q; (7) | AQ: om. T; (8) bsal ba'i A(bstsald pa'i)T: gsal ba'i Q; (9) the tsom AQ: the tshom T; (10) śin tu QT: śind tu A (hereafter not noted); (11) par ram Q: par 'am A, pa 'am T; (12) | QT: om. A; (13) ram QT: 'am A; (14) | QT: || A; (15) gyur pa'i AT: 'gyur pa'i Q; (16) gnas par 'dzin par A: gnas par QT; (17) 'jam dpal AQ: om. T; (18) | QT: om. A.

Mañjuśrī said, “Great king, when you say that,⁶⁹ are you contradicting the word of the Teacher?”

He replied, “Mañjuśrī, I am not contradicting the word of the Teacher, because the Lord has said that the truth of non-self is the real truth, and so according to that truth of non-self, there is no such thing as a sentient being. If there is no sentient being, there cannot be any performer (of action) with regard to it, nor can there be any experiencer (of the result of any action).”

He said, “Great king, has your remorse been dispelled?”

He replied, “Insofar as all dharmas are thoroughly dispelled.”

Mañjuśrī said, “Great king, have you eliminated your doubt?”

He replied, “Insofar as all dharmas⁷⁰ are utterly eliminated.”

Mañjuśrī said, “Great king, as far as you are concerned, will this assembly⁷¹ hold you to be a committer of the “immediates,” or not, or what?”

He replied, “Mañjuśrī, they will hold me to be established in that “immediate” through which unshakable liberation is comprehended. They will hold me to be established in that “immediate” through which the patient acceptance of the bodhisattva is won. Mañjuśrī, “immediate” is that in which there is no end and no middle, and in that (state) in which there is no end and no middle they will hold me to be established.”⁷²

No. 6; folio (536)r1-v4

(識) 402c29-403a8; (護) 424a23-b6

A 71b9-72a4; Q 269a2-b2; T 307a3-b4

(rār1)jñāḥ a(jātaśatroḥ ... r2) anyatareṇ(a ... narakaṃ gamiṣyār3)mi <|> sa ca puruṣo vi(neyo mañjuśrīyā kumārabhūtena ... yathā r4 ta)ṃ mātṛghātakam puruṣam paśye⁷³ ... v1) ... mārga iti te tatṛ(a) anyony(a ... nirmiteṇa puruṣev2)ṇa tau nirmītau m(ā)t(ā)pī(a)rau (j)ī(vitād vyavaropitau ... mātāpiv3)tarau jīvitād (vyavar)o(p)i(tau⁷⁴ ... v4)kamaṃ ... m

⁶⁹ There is no Skt. equivalent for Tib. *de skad smra na*, “when you say that.”

⁷⁰ *Chos thams cad* has no counterpart in Skt., although the *tad* in *tadatyamita-prahīnatvān* could conceivably pick up a previous *sarva-dharmāṇām*. However, there does not seem to be sufficient space for it in the missing part of the folio. Further, neither 識 nor 護 mentions all dharmas at this point, and thus they appear to belong to a recension of the text closer to the Skt. fragment.

⁷¹ Once again, Tib. has “these assemblies.”

⁷² Our rendering of this difficult passage is tentative. The Chin. is not much help, but here a play on words appears to be in progress, in which *ānantarya*, used so often with a negative meaning (leading immediately to punishment), is used positively (leading immediately to spiritual success) (cf. BHSD, s.v.). At the last it is used to suggest the non-differentiation of the enlightened state, the immediacy of non-dual realization, in which ends and middle, like self and other, drop away. For similar formulations see, e.g., the *Aṣṭa*, Vaidya’s edition, p. 23.16-25, Conze (1975: 101).

⁷³ Reconstruct *paśyet* or *paśyeyuḥ*? Note that the Skt. here appears to run counter to Tib. and 護, which suggest that the approach is made so that the matricide can see the phantoms, not so that the phantoms can see the matricide (which would imply something like *yathā sa mātṛghātakam puruṣam paśyet*. This is puzzling, but the accusative endings are clear in the manuscript.

⁷⁴ Note that the forms *vyavaropita* and *vyaparopita* are both attested in this ms.

(識) [文殊師利 ...] 便從坐起與諸菩薩比丘僧俱而出宮門。王阿闍世及宮中官屬俱而送之出於城門之外。見樹下有人而大呼。我自殺其母。是人當得脫者。文殊師利化作一人與父母俱行。父母言。是故^a正道可從是行。其子言。非是正道。如是至再三與父母共諍便起意還殺父母。前呼殺^b母者見是人而殺父母便於邊舉聲而^c與其化人殺父母者便自陳說。我所作為非法所載怨殺父母。其一人則念。

(a) 故 GKNS: om. MY; (b) 前呼殺 KN: 前殺呼 GMSY; (c) 而 GKNS: 而哭 MY.

(護) [爾時濕首 ...] 即從坐起與比丘眾王阿闍世群臣寮屬及無數人出宮門行。行於途路^a見一男子自害其母住他樹下啼哭懊惱稱叫奈何。其人究竟現在應度而自剋責所作無狀而造大逆自危其母當墮地獄。雖爾其人當修律行。時濕首於比丘眾前化作異人^b即時往詣害母人所。去之不遠而中道住。其害母者遙見父母與子共侶。父母謂子。是者正路。其子答曰。斯非正路。遞互起諍。於是化子現懷瞋怒殺化父母。其逆罪子遙見化子害化父母啼哭酸毒不能自勝尋即往詣害母人所而謂之曰。我殺父母當墮地獄。哭言奈何當設何計。其害母者而自念言。

(a) 途路 KN: 塗路 GMSY; (b) 人 MY: 化 GKNS.

de nas 'jam dpal gžon nur gyur pa stan las lañs te |¹ dge sloñ gi dge 'dun dan² 'khor dan bcas te |³ rgyal po ma skyes dgra'i khab nas byuñ ño || rgyal po ma skyes dgra⁴ yañ 'khor dan bcas te | 'jam dpal gžon nur gyur pa'i phyi bžin du⁵ 'brañs pa las |⁶ 'jam dpal gžon nur gyur pa lam du žugs pas⁷ phyogs gžan žig na |⁸ mi žig gis ma'i srog bcad nas |⁹ de śiñ žig gi druñ na ñu¹⁰ žiñ mya ñan byed la | bdag gis sdig pa'i las byas kyis |¹¹ bdag ni ñes par sems can dmyal bar 'gro'o¹² žes zer žiñ 'dug pa mthoñ ste |¹³ mi de yañ 'jam dpal gžon nur gyur pas gdul bar¹⁴ gyur pa žig go || de nas 'jam dpal gžon nur gyur pas |¹⁵ skyes bu de gdul¹⁶ ba'i phyir |¹⁷ skyes bu gžan žig mñon par sprul¹⁸ to || skyes bu de'i pha ma yañ mñon par sprul to |¹⁹ de nas skyes bu sprul pa²⁰ de pha ma dan 'grog te | skyes bu ma gsod pa de ga la ba der soñ nas |²¹ ha cañ yañ rgyañ mi riñ ba žig nas | ci nas kyañ skyes bu yañ dag pa des mthoñ bar 'gyur ba de ltar rtsod²² par gyur te | bus smras pa | lam ni 'di yin no || pha dan mas smras pa | bu lam 'di ma yin no²³ žes de dag 'thab par gyur pa las²⁴ skyes bu sprul pa des²⁵ pha dan ma'i srog bcad²⁶ par gyur pa dan | skyes bu yañ dag pas skyes bu de²⁷ pha dan ma'i srog bcad²⁸ pa mthoñ ño || de nas sprul pa'i skyes bu des |²⁹ pha ma'i srog bcad nas³⁰ skyes bu yañ dag pa de ga la ba der soñ ste | ñu žiñ mchi mas brñañs nas | bdag gis³¹ sdig pa'i las byas te |³² bdag gis pha dan ma'i srog bcad³³ pas³⁴ |³⁵ bdag ni ñes par sems can dmyal bar mchi'o³⁶ žes de skad smras pa dan | skyes bu yañ dag pas de thos nas³⁷ 'di sñam du gyur to ||

(1) | QT: || A; (2) dan AT: dan | Q; (3) | AT: om. Q; (4) dgra AT: dgra'i Q; (5) bžin du AQ: bžin T; (6) | AT: om. Q; (7) pas QT: pas | A; (8) | AT: om. Q; (9) | AT: om. Q; (10) ñu AQ: druñu (with deletion dots above dru-) T; (11) | AT: || Q; (12) 'gro'o QT: 'gro'o || A; (13) | AQ: || T; (14) gdul bar A: 'dul bar Q, gdul ba T; (15) | AT: om. Q; (16) gdul AT: 'dul Q; (17) | AT: om. Q; (18) sprul QT: spruld A (hereafter not noted); (19) || AT: | Q; (20) pa QT: pa'i A; (21) | AT: om. Q; (22) rtsod AQ: brtsod T; (23) no AT: no || Q; (24) las QT: las | A; (25) des AQ: des | T; (26) bcad AT: bcod Q; (27) de A: de'i QT; (28) bcad AT: bcod Q; (29) | AT: om. Q; (30) nas QT: nas | A; (31) gis AT: gi Q; (32) | AT: om. Q; (33) bcad AT: bcod Q; (34) pas QT: nas A; (35) | AT: om. Q; (36) mchi'o AQ: mchi'o || T; (37) nas AQ: nas | T.

Thereupon Prince Mañjuśrī rose from his seat and went forth from the palace of King Ajātaśatru, accompanied by the community of monks and his retinue. King Ajātaśatru too, accompanied by his retinue, followed behind Prince Mañjuśrī. As Prince Mañjuśrī went on his way, he saw a man sitting under a tree who, having taken the life of his mother, was weeping and wailing, saying “Because I have committed an evil act, I will certainly go to hell.” And that man was one who was fit to be converted by Prince Mañjuśrī. Then Prince Mañjuśrī, in order to convert that man, conjured up another man, and he also conjured up that man’s father and mother. Thereupon the phantom man, accompanied by his father and mother, approached the matricide, and at a distance

not too far from him they got into a quarrel, in such a way that the real man could see, with the son saying “This is the way,” and the father and mother saying, “Son, this is not the way.” So saying they began to fight, as a result of which the phantom man took the life of his father and mother, and the real man saw that phantom man take the life of his father and mother. Then the phantom man, having taken the life of his father and mother, went up to the real man and said, weeping and choked with tears, “Because I have committed an evil act, in that I have taken the life of my father and mother, I will certainly go to hell.” Hearing this, the real man thought to himself...

No. 7a; folio (538)r1

(識) 403a16-26; (護) 424b15-23

A 72a8-b1; Q 269b7-270a4; T 308a2-8

(r1 ... cittam hi bhoḥ puruṣa nādhātme kāye avatiṣṭhate na bahirdhā viṣayeṣūpatiṣṭhati nobha)yam
amtareṇopalabhya{n}te⁷⁵

(識) 佛言。善哉善哉。如子之所言至誠無異。所以者何。不覆藏作罪故。乃至恒薩阿竭前所說如事^b。佛則言。勿恐莫懼隨我所言。

其化人言。如佛所教唯^d哀加護^e。

佛言。還自觀心之法。視持過去當來今現在心。持何等心而殺父母。佛則復言。已過去心已滅已盡亦不可見處亦不可見所在。當來心不可說。所以者何。未生未有故無有故無有想無有念。今現在心亦無所住止。若心起意則滅亦不合聚亦不可知去至何所從何所來。

(a) 作 KN: 其 GMSY; (b) 如事 MY: 事如 GKNS; (c) 懼 KMNY: 遽 GS; (d) 唯 GMSY: 惟 KN; (e) 護 GKMNS: 諸 Y.

(護) 佛告化人^a。善哉善哉。子^b為至誠而無所欺言行相副詣如來前說誠諦言而不兩舌亦不自侵。當自惟察觀心之法。以何所心危二親者。用過去心當來心乎。現在心耶。其過去心即已滅盡。其現在心即已^c別去無有處所亦無方面不知安在。當來心者則亦未至無集聚處未見旋返亦無往還。子當知之。心亦不^d立於身之內亦不由外亦無境界不處兩間不得中止。

(a) 人 KN: 人曰 GMSY; (b) 善哉善哉子 KN: 善哉善男子 GMSY; (c) 已 GMSY: 以 KN; (d) 已 GMSY: 以 KN; (e) 不 KN: 無 GMSY.

de nas bcom ldan 'das kyis sprul pa'i skyes bu de la legs so źes bya ba byin nas |¹ legs so legs so |²
kye skyes bu khyod ni bden par smra | yañ dag par smra |³ ji ltar byas pa de bźin du smra'o ||⁴ gañ
khyod ni de bźin gśegs pa'i spyān sñar bden pa'i tshig smra ste |⁵ mi slu ba yin mod kyī | skyes bu
khyod⁶ sems kyī rgyud la rtogs śig || khyod kyis⁷ 'das pas sam | ma 'oñs pas sam |⁸ da ltar gyis sam
| sems gañ gis pha ma'i srog bcaḍ⁹ | 'das pa'i sems ni zad pa |¹⁰ bral ba |¹¹ 'gags pa |¹² gźan du gyur
pa¹³ ste | yul na yañ mi gnas | phyogs na yañ mi gnas pas¹⁴ de ni¹⁵ gdags su mi nus so || ma 'oñs pa
ni ma phyin pa ste | de ni ma skyes pa¹⁶ |¹⁷ ma byuñ ba |¹⁸ yañ dag par ma byuñ ba |¹⁹ ma gyur pa |²⁰
rnam par ma gyur pa |²¹ mtshan ma med pa |²² ma byuñ ba ste | de yañ gdags su mi nus so || da ltar

⁷⁵ The reconstruction of the beginning of this line is based on the parallel in No. 8, as confirmed by the Tib., with additional support from a very similar expression in KP 143: *na te ādhyātmena na bahirdhā nobhayam amtareṇopalabhyaṃte*. Note that the paragraph division here, while not entirely natural, enables the presentation in proper order of the Tib. text, which is in terms of overall structure somewhat different from the Skt. and the Chin. versions, and cannot easily be lined up with them (see below for further details).

gyi sems ni gnas pa med pa ste | skyes nas žig ciñ deñs par 'gyur ba ²³ phuñ por ma gyur pa | bsags²⁴ par ma gyur pa'o || de la²⁵ ni 'gro ba dañ²⁶ 'on bar gdags²⁷ pa yañ med do || kye skyes bu sems ni nañ gi lus la yañ mi 'jug | phyi rol gyi yul du yañ mi rgyu²⁸ | gñi ga med par²⁹ yañ mi dmigs so ||³⁰

(1) | QT: om. A; (2) | AQ: || T; (3) yañ dag par smra | AT: om. Q; (4) || QT: | A; (5) smra ste | AT: smras te Q; (6) khyod AQ: khyod kyis T; (7) kyis AQ: kyī T; (8) | AT: || Q; (9) bcad AT: bcod Q; (10) zad pa | A: zad pa T, zad pa dañ Q; (11) | AQ: om. T; (12) | AT: om. Q; (13) gyur pa AT: 'gyur ba Q; (14) pas AQ: pas | T; (15) de ni AQ: de yañ T; (16) pa QT: om. A; (17) | Q: om. AT; (18) | QT: om. A; (19) | AQ: || T; (20) | Q: om. AT; (21) pa | AT: par || Q; (22) | AQ: om. T; (23) 'gyur ba | AT: 'gyur ba'i Q; (24) bsags QT: bstags A (hereafter not noted); (25) de la AQ: de T; (26) dañ QT: dañ | A; (27) gdags AT: bdags Q; (28) rgyu AQ: rgu T; (29) par QT: pa A; (30) || QT: | A.

Then the Lord congratulated the phantom man, saying, “Well done! Well done! You, my man, speak truthfully, you speak correctly, you speak in accordance with the way you act. But though indeed you speak the truth in the Realized One’s presence, and do not lie, my man, you should examine your thought processes. Did you take the life of your father and mother with a past thought, a future one, or a present one? A past thought is indefinable, because it is finished, lost, ceased, turned into something else, not located anywhere, not abiding anywhere. A future thought is indefinable, because it has not happened, is unborn, unarisen, unoriginated, not come to be, not come to exist, has no marks, and is unarisen.⁷⁶ A present thought does not last, since it perishes and vanishes as it is born, it is not something which becomes heaped up or accumulated, it is not definable as going and coming: Thought, my man, does not enter into the body within, nor does it move among the external objects of sense, nor is it apprehended anywhere else apart from these two.”⁷⁷

No. 7b; folio (538)r1-v2

(識) 403a26-b9; (護) 424b23-c9

A 72b1-6; Q 270a4-b2; T 308a8-b8

cittaṃ hi bhoḥ puruṣa na nīl(am ... na sphaṭi)k(ā)varṇaṃ⁷⁸ | cittaṃ hi bhoḥ puruṣa arūpi ani(darśanam ... r2 ...)m asadr̥śaṃ māyopamaṃ <|> cittaṃ <hi> bhoḥ puruṣa na ta (... raktaṃ na duṣṭaṃ) na mūḍhaṃ <|> cittaṃ hi bhoḥ puruṣa nābh(i)sa(m)skaroti | na karoti | na vedeti | na pratyanubhavati | cittaṃ (r3 hi bhoḥ puruṣa prakṛtīviśuddhaṃ na saṃ)kliśyati na viśudhyati | cittaṃ hi bho puruṣa na iha (nānyatra nobhayam anta)r(e)ṇa anyatra <|> ākāśasamaṃ tac cittaṃ asamasadr̥śaṃ avijñāpanīyaṃ <|> tatra paṇḍitena niveśo na (kar4raṇīyaḥ ...) pratiṣṭhānaṃ na karaṇīyaṃ | niketo na karaṇīyaḥ (adhikāro na kara)ṇīyaḥ <|> aham iti vā na karaṇīyaṃ <|> mameti vā na karaṇīyaṃ | niśceṣṭaṃ bhoḥ puru(ṣa ... v1 ... | nāhaṃ bhoḥ) puruṣa evamadhimuktānāṃ kleśaṃ vadāmi na durgati(śūpapattiḥ | tat ka)sya hetoḥ <|> nāhaṃ bhoḥ puruṣa evamadhimuktānāṃ kleśaṃ vadāmi | na durgatiśūpapattiḥ <|> tat kasy(a hev2toḥ)⁷⁹ yā cittasya prakṛtī sā na saṃkliśyati na viśudhyati) na gatīṣu pratisaṃdadhātī |

⁷⁶ Tib. repeats *ma byuñ ba*.

⁷⁷ For the Skt. counterpart to this section, cf. below, Section 8b.

⁷⁸ Text reconstructed here with reference to 8v4.

⁷⁹ The sentence *nāhaṃ bhoḥ puruṣa evamadhimuktānāṃ kleśaṃ vadāmi na durgatiśūpapattiḥ tat kasya hetoḥ* is here repeated in error.

(識) 亦不可知青亦不知赤白黃黑。心者不可見亦無有形亦復不可得持亦無有伴。譬如幻。於身亦不可見在內亦不見在外亦不見中間。佛言。心者亦不可從愛可見亦不可從瞋怒可見。若臥出於夢可見其心。若作若無所作。心亦無所與無所得。心者本淨故亦無有沾污亦無有而淨者。佛復言。其心亦非是間亦非彼間。譬若如幻不可得持。所以者何。無伴侶故。其知如是者不作是想亦不念有我無我亦不念有所見亦不念有所住。諸法寂滅無有作者。其信是者不復受惡道。所以者何。無所沾污故。其心法者亦無所生亦無所著。

(a) 無 M: 而 GKNSY.

(護) 察其心者亦無五^a色青赤黃白黑。子當了之。心者無色亦不可見亦無所住亦不退轉無有言教不可執持。猶若如幻。子欲察心。不可分別不可解了不可名姪不可究怒不可知癡無姪怒癡。子當知心^b無生死行亦無所作亦無所現亦不現在。心者清淨亦無垢染亦無淨者。心不在此亦不在彼不在異處。猶如虛空。亦無等倫亦無色像亦無言教。有明智^c者不當依猗勿得言吾謂是我所。莫得造處無得為想莫造畢竟勿有所為無言己身勿云吾我莫念過去。所以者何。子當知之。一切諸法悉無所住猶如虛空^d。子且聽之。解如是者佛不謂人於法有脫。若染污者不歸惡趣。設心清淨而無垢染則無諸趣。

(a) 五 GKMSY: 立 N; (b) 心 KN: 心之 GMSY; (c) 智 GKMSY: 知 N; (d) 虛空 KN: 虛無 GMSY; (e) 染污 GKNSY: 污染 M.

k ye skyes bu sems ni shon po ma yin | ser po ma yin | dmar po ma yin | dkar po ma yin | ja goñ¹ ma yin | śel gyi kha dog ma yin no || k ye skyes bu sems ni gzugs med |² bstan du med | gzuñ³ du med⁴ |⁵ thogs pa med⁶ | sgyu ma lta bu |⁷ dpe⁸ med pa ste | de yañ gdags su mi nus so || k ye skyes bu sems ni ze mi sdañ | gti mi mug go || k ye skyes bu sems ni mñon par 'du mi byed | byed pa med | tshor ba med | sems pa⁹ med | myoñ bar byed pa med do || k ye skyes bu sems ni rañ bzin gyis dañ ba yin te | de ni kun nas ñon moñs par mi 'gyur | rnam par dag par mi 'gyur ro ||¹⁰ k ye skyes bu sems ni tshe 'di la 'añ¹¹ med | tshe rabs gzan na¹² 'añ¹³ med | gñi ga med par yañ med de |¹⁴ de na 'añ¹⁵ med | gzan na¹⁶ 'añ¹⁷ med pa | nam mkha' dañ mtshuñs pa |¹⁸ mi mñam pa dañ mñam pa |¹⁹ mi 'dra ba²⁰ rnam par rig par mi 'gyur ba ste | de la mkhas pas mñon par chags par mi bya'o ||²¹ bdag gir mi bya'o ||²² rten²³ par mi bya'o ||²⁴ gnas par mi bya'o ||²⁵ bdag tu bsam par mi bya'o || bdag gir²⁶ bsam par mi bya'o || k ye skyes bu dag chos thams cad ni rañ bzin gyis nus pa med pas |²⁷ g-yo ba²⁸ med pa'o || k ye skyes bu dag ña²⁹ ni de ltar mos pa la kun nas ñon moñs pa 'am | rnam par³⁰ byañ ba 'am |³¹ ñan soñ du 'gro ba 'am | mtho ris su 'gro bar mi smra'o || de ci'i phyir ze na | gañ sems kyi chos ñid de ni kun nas ñon moñs par mi 'gyur | rnam par dag par mi 'gyur | gañ du 'añ³² 'gro bar mi 'gyur | 'oñ bar³³ mi 'gyur | 'dug par mi 'gyur ro ||

(1) ja goñ A: ja koñ T, ja hoñ Q; (2) | QT: om. A; (3) gzuñ AQ: bzuñ T; (4) med AQ: med pa T; (5) | AQ: om. T; (6) med AQ: med pa T; (7) | Q: om. AT; (8) dpe QT: dpe' A; (9) pa AT: dpa' Q; (10) || AT: | Q; (11) 'añ AQ: yañ T; (12) na AQ: la T; (13) 'añ Q: yañ AT; (14) | AQ: || T; (15) 'añ AQ: yañ T; (16) gzan na AQ: gzan T; (17) 'añ AQ: yañ T; (18) | QT: || A; (19) pa | AQ: pa T; (20) ba AQ: ba | T; (21) || QT: | A; (22) || QT: | A; (23) rten QT: rtend A (hereafter not noted); (24) || T: | AQ; (25) || QT: | A; (26) gir AT: gis Q; (27) | AT: om. Q; (28) ba AT: om. Q; (29) ña AT: de Q; (30) rnam par T: om. AQ; (31) (rnam par) byañ ba am | AT: om. Q; (32) du 'añ T: du yañ A, om. Q; (33) bar QT: bar yañ A.

“Thought, my man, is not blue, not yellow, not red, not white, not orange, and not the colour of crystal. Thought, my man, being formless, unable to be pointed out, ungraspable, unimpeded, illusory and peerless, is indefinable. Thought, my man, is not affected by anger or delusion.⁸⁰ Thought, my man, does not accomplish, is without agency, feeling, thinking, or experiencing. Thought, my man, being essentially pure, is not defiled and is not purified. Thought, my man, is

⁸⁰ Tib. omits any reference to the first poison (*rāga*) here, as we find in the Skt. Cf. KP 97-98 for a passage which strongly resembles much of Nos. 7a-7b (and 8b-9a below).

not in this life, nor in another life, not anywhere else apart from those two, it is not there, nor elsewhere, it is similar to space, like that which has nothing like it, incomparable, beyond perception, and so wise people should not fixate on it, appropriate it, settle on it, fix on it, think of it as themselves, or think of it as their own. All things,⁸¹ my man, are essentially inert and inactive. My man, I do not say of (or to?) those who have such strong convictions that they are defiled, or purified, or bound for perdition, or bound for heaven. Why is that? The nature of thought itself is not defiled, or purified, nor does it go, come or stay anywhere.”

No. 7c-8a; folio (538)v2-(539)r3

(識) 403b9-21; (護) 424c9-21

A 72b6-73a2; Q 270b2-271a2; T 308b8-309b1

atha khalu sa nirmī(taḥ puruṣo bhagavanta)m etad uvāca <|> āścaryam idaṃ bhagavan yāvad idaṃ⁸² tathāgatena supratividdhā dharmadhā(tu)ḥ a(... v3 ...) sarvadharmāḥ <|> labhe ahaṃ bhagavato 'ntikāto⁸³ pr(avrajyāṃ ...) ehi bhikṣūti⁸⁴ | atha sa nirmītaḥ pravrajita iti saṃdṛśyate | sa avocat | prāptābhijñō 'smi (v4 ... bha)gavān āha <|> yasyedāniṃ bhikṣoḥ kālāṃ manyase i(...)e | svakena ca (t)ejodhātunā kāyo dhyāpitāḥ |

(539r1 ...) ānaṃtaryakārī dvitīyaḥ puruṣaḥ taṃ nirmītaṃ puruṣaṃ parinirvāyaṃtaṃ t(āṃ) c(a) dh(armadeśanāṃ ... r2 ...) mātā jīvitād vyavaropitā <|> eṣa ca bhagavatsakāṣe pravrajitvā parini(r)v(ṛtaḥ ... r3 ... ma)yāpi bhagavan mātā jīvitād vyaparopitā |

(識) 其化人則言。善哉善哉。如怛薩阿竭以法身而自成佛。今知如佛所說以^a信不疑無作^b者無受罪者無生^c者無所滅者。如諸法願樂得為沙門。

佛言。如子之願。應時其化人便如沙門。即白佛。我所犯罪殺父母已脫而得阿羅漢。今欲般泥洹。佛言。從意如所欲。是化比丘飛去地二十丈在於虛空便般泥洹從身火出還自燒身。其殺母者見是人已般泥洹具足聞怛薩阿竭所語則自念言。其人所作甚逆今作沙門而得脫般泥洹。我罪尚可行何為不自歸佛亦可致^d是。便前為佛作禮自白。我所作非法自殺我母今以身自歸。

(a) 以 KMNSY: 已 G; (b) 作 GKNS: 作罪 MY; (c) 無生 GKNS: 無所生 MY; (d) 致 GMSY: 到 KN.

(護) 於時^a化人即而歎曰。得未曾有。天中之天如來所因成最正覺了知法界無有作者亦無有受無有生者無滅度者無所依倚。願得出家因佛世尊得作沙門受具足戒。

佛言。比丘善來。於時化人前作沙門。即白佛言。唯然世尊吾獲神通今欲滅度。佛之威神使彼化人去地四丈九尺於虛空中而取滅度身中出火還自燒體。於時^b逆子見彼化人得作沙門聽受經法聞佛所說心自念言。向者彼人自危二親。在世尊前而作沙門便得滅度。今吾何故不效彼人而作沙門亦當滅度。作是念已往詣佛所。稽首聖足前白佛言。我亦造逆自危母命。

(a) 於時 KN: 於是 GMSY; (b) 於時 KN: 於是 GMSY.

⁸¹ Tib. switches to talking about all things (*dharmas*), but the other versions suggest that the subject of discussion remains thought (*citta*).

⁸² The repetition of *idaṃ* suggests an idiom like the one given in BHSD, s.v. *yāvat* (1), in which *yāvad idaṃ* functions somewhat like *yad idaṃ* (q.v.).

⁸³ If not an error induced by *bhagavato*, the ending here (*antikāto*) must be a BHS abl. sg., for which see BHSG, 8.50-52.

⁸⁴ Correct *sandhi* would require *ehi bhikṣa iti*.

de nas bcom ldan 'das la skyes bu sprul pa des 'di skad ces gsol to || bcom ldan 'das de bzin gsegs pas chos kyi dbyiñs yoñs su dag pa | las ma mchis pa¹ |² rnam par smin³ pa ma mchis pa | ma skyes pa | ma grub pa | mñon par rdzogs par sañs rgyas pa ño mtshar to ||⁴ bcom ldan 'das bdag rab tu 'byuñ bar 'tshal na | bde bar gsegs pa rab tu 'byuñ bar gsol |⁵

dge sloñ tshur sog || tshañs par spyad pa spyod cig ces |⁶ bcom ldan 'das kyis de la de⁷ skad gsuñs pa dan | de'i mod la de rab tu byuñ bar snañ ste | bcom ldan 'das bdag gis mñon par bgyi ba⁸ thob kyis |⁹ mya ñan las 'da' bar 'tshal lo zes de skad kyañ smras so ||¹⁰ de¹¹ lta ste |¹² dge sloñ de sañs rgyas kyi mthun steñ gi bar snañ la śiñ ta la gañ tsam du 'phags nas | bdag gi me'i¹³ kham skyis lus bsregs¹⁴ pa dan | skyes bu yañ dag pa des¹⁵ chos bstan pa 'di dag thos so || thos nas kyañ 'di sñam du gyur te |¹⁶ skyes bu des ni pha dan ma¹⁷ gñi ga'i srog bcad kyañ |¹⁸ de yoñs su mya ñan las 'das na |¹⁹ bdag gis ni ma 'ba' śig gi srog bcad du zad pas |²⁰ ci'i phyir bdag yoñs su mya ñan las mi 'da' sñam nas |²¹ de de'i tshe bcom ldan 'das kyi druñ du soñ ste | bcom ldan 'das kyi žabs la mgo bos phyag 'tshal nas |²² bcom ldan 'das la 'di skad ces gsol to || bcom ldan 'das bdag gis²³ kyañ ma'i srog bkum mo ||

de nas bcom ldan 'das kyis skyes bu de la legs so zes bya ba byin²⁴ te |²⁵ legs so legs so || skyes bu khyod kyis de bzin gsegs pa ma bslus²⁶ mod kyi | kye skyes bu khyod sems gañ gis ma'i srog bcad²⁷ pa |²⁸ sems kyi rgyud la rtogs śig ces²⁹ rgya cher bka' stsal te | žib³⁰ tu sprul pa'i skyes bu³¹ ji lta ba³² de³³ bzin du bya'o ||

(1) las ma mchis pa AQ: om. T; (2) | Q: om. AT; (3) smin QT: smyind A; (4) || AT: | Q; (5) | AQ: || T; (6) | AT: om. Q; (7) de AT: 'di Q; (8) ba AQ: bar T; (9) | AT: om. Q; (10) || AT: om. Q; (11) de AT: 'di Q; (12) | QT: om. A; (13) me'i QT: mye'i A (hereafter not noted); (14) bsregs AT: sregs Q; (15) des QT: des kyañ A; (16) | AQ: || T; (17) pha dan ma AQ: pha ma T; (18) | A: om. QT; (19) | A: om. QT; (20) | AT: om. Q; (21) | AQ: || T; (22) | AT: om. Q; (23) gis AT: om. Q; (24) byin QT: byind A; (25) | AT: om. Q; (26) bslus AT: slus Q; (27) bcad AT: bcod Q; (28) | AT: om. Q; (29) ces QT: ces | A; (30) žib QT: ži A; (31) bu QT: bu'i A; (32) ji lta ba QT: ji lta bu A; (33) de AQ: om. T.

Then the phantom man said this to the Lord, "Lord, it is wonderful how the Realized One has awakened fully to the fact that the totality of things is pure, not subject to karma, not subject to maturation, unborn, and unperfected! Lord, I would like to take ordination, so may the Blessed One ordain me."

The Lord said to him, "Come, monk, lead the holy life," and at that moment he appeared as if ordained, and said, "Lord, since I have attained realisation, I would like to undergo nirvāṇa." And so it was that that monk, by the power of the Buddha, rose into the air to the full height of a palm tree, whereupon his body was consumed by the element of fire in him. Now the real man heard these expositions of the truth, and when he heard them he thought to himself, "If that man has undergone parinirvāṇa even though he took the life of both his father and mother, since I took the life only of my mother, why can't I undergo parinirvāṇa?" Right then he went before the Lord, and after prostrating himself at the Lord's feet, he said to him, "Lord, I too took the life of my mother."

Then the Lord congratulated that man, saying in full "Well done! Well done! Although you, my man, have indeed not lied to the Realized One, you should examine your thought processes in respect of the thought with which you took the life of your mother," and so on, to be done precisely as it was for the phantom man.⁸⁵

⁸⁵ Note that in line with this statement the relevant text in Tib. is to be supplied from the preceding sections 7a-b. Skt. and Chin., however, repeat the whole sequence in full in the following sections.

No. 8b; folio (539)r3-v3

(識) 403b21-28; (護) 424c21-29

atha khalu bhaga(vā)ṇ(s taṃ puruṣaṃ ... r4 ...) yathākāri tvam bho puruṣa tathāvādi⁸⁶ | tena hi tvam (bh)o p(u)r(u)ṣ(a) p(. ... v1 ... anāga)te(na)⁸⁷ utāho pratyutpannena | yadi tāvad atītena tad atī(taṃ cittaṃ ...)y(. ... v2 ... asamutpan)ṇ(o na) saṃbhūto⁸⁸ na vibhūto animitto apratibhāsaḥ <|> pratyutpann(ena ... v3 ... cittaṃ hi bhoḥ puruṣa) nādhyaṭme kāye avatiṣṭhate na bahirdhā viṣayeṣūpa-tiṣṭhati nobhayat(o 'ntareṇopalabhyate⁸⁹ ...)

(識) 佛言。善哉善哉。所語至誠無有異所說如言。見怛薩阿竭說所作罪而不復藏。且觀心法。念以過去以當來今現在心。何所心殺其母者。過去心以滅盡亦不外亦不內亦無處所。當來心不可說亦未生亦未有亦無有想亦無^b有所想。今現在心亦無所住止心有所生則破壞亦無所聚亦不見有所至處亦不可見有所從來處。

(a) 以當 GKN: 當以 MSY; (b) 無 MY: 爾 GKNS.

(護) 佛言。善哉善哉。子^a為至誠而無所欺言行相副詣如來前說誠諦之言而不兩舌亦不自侵。當自惟察觀心之法。以何所心危其親者。用過去心當來心乎。現在心耶。其過去心即已滅盡。其現在心即已^b別去無有處所亦無方面不知安在。當來心者則亦未至無集聚處未見旋返亦無往還。子當知之。心亦不立於身之內亦不由外亦無境界不處兩間不得中止。

(a) 善哉善哉子 KN: 善哉善男子 GMSY; (b) 已 KN: 以 GMSY.

For the corresponding Tibetan Text and English Translation see above, Section 7a.

No. 8c-9a; folios (539)v4-(540)r4

(識) 403b28-c11; (護) 424c29-425a14

(cittaṃ hi bhoḥ puruṣa na nīlaṃ ... 539v4 ... na sphatī)kāvaṇṇaṃ śakyam prajñāpanāya | cittaṃ hi bhoḥ puruṣa arūpi anidarśanaṃ | a(... 540r1 cittaṃ) hi bhoḥ puruṣa na raktaṃ śakyam prajñāptum <|> na duṣṭaṃ na mūḍhaṃ śakyam prajñāpanāya | cittaṃ hi (bhoḥ puruṣa ... <|> na saṅkliṣyati r2) n(a) v(i)śudhyati <|> cittaṃ hi bhoḥ puruṣa na iha nānyatra ...⁹⁰ nobhayato 'ntareṇa nānyatra nā(... tatra paṇḍitena niveśo na karaṇī r3)yā | pratiṣṭhānaṃ na karaṇīyaṃ | niketo na karaṇīyaḥ <|> adhikāro na karaṇīya(h | ... | nāhaṃ bhoḥ puruṣa evamadhīr4)muktānāṃ kleśaṃ vadāmi na durgatyām upapattiḥ <|> tat kasy(a) hetoḥ <|> yā cittasya pra(kṛtiḥ ...)

(識) 其心者亦不青赤黃白黑。其心者無有形不可見不可得持亦不可聽聞。所以者何。無有聲故。亦不可得獲亦無有伴。譬若幻。亦不於外見身於內亦無所得於中間無有處。其心者亦無沾污亦無有惡亦無有疑。其心無所作亦不有所作亦無所與亦無所得。心者本淨故亦無沾污亦復無淨。其心亦不在是是不是。其心若空亦不可得獲亦無有伴。其智者不念是想亦不作縛亦不作淨不作有所見亦不作處。亦不有所止處。亦不有。

⁸⁶ For this idiom see BHSD, s.v. *yathāvādi-tathākāri(n)*. Here we have a clear instance in BHS where, as in Pāli, the two elements are separated by other words. No example of this was recorded by Edgerton. In Classical Skt. one would also expect the forms *yathāvādī* and *tathākārī*.

⁸⁷ Reconstruction on the basis of Chin. and Tib.

⁸⁸ Since the subject is presumably still *cittaṃ*, it is not clear why these words are declined as masculine.

⁸⁹ Reconstruction here is on the basis of parallels at 7r1 and 9r2, together with the Tib.

⁹⁰ Two akṣaras appear to have been erased here.

而著心^a脫者。是故無所礙亦不生惡處。何以故。其心法亦無所著亦無所至湊亦不在生死之所止。

(a) 而著心 KN: 著而心 G, 而著心 S, 而心著 MY.

(護) 察其心者亦無五色青赤黃白黑。子當了^a之。心者無色亦不可見亦無所住亦不退轉無有言教不可執持猶若如幻。子欲察心不可分別不可解了不可名婬不可究怒不可知癡無婬怒癡。子當知心無^b生死行亦無所作亦無所現亦不現在。心者清淨亦無垢染亦無淨者。心不在此亦不在彼不在異處。猶如虛空。亦無等倫亦無色像亦無言教。有明智^c者不當依倚勿得言吾謂是我所莫得造處無得為想^d莫造畢竟勿有所為無言已身勿云吾我莫念過去。所以者何。子當知之。一切諸法悉無所往猶如虛無。子且聽之。解如是者佛不謂人於法有脫若染汚者不歸惡趣。設心清淨而無垢染則無諸趣。

(a) 了 KN: 知 GMSY; (b) 無 GMSY: 在 KN (cf. above); (c) 智 GMSY: 知 KN (cf. above); (d) 想 KN: 相 GMSY.

For the corresponding Tibetan Text and English Translation see above, Section 7b.

No. 9b; folio (540)v1-3

(識) 403c12-16; (護) 425a14-20

A 73a2-7; Q 271a2-7; T 309b1-7

sa atrāṇo duḥkhārdito bhagavaṃtam etad avocat | dahyāmi bhagavan | trāyasva m(e) suga(ta | ... v2)
pratiṣṭhāpīte tasya śīrasi pāṇau bhagavatā | atha tasya puruṣasya sarvā duḥkhā (... v3 pravraj)i(ṣy)e
'haṃ bhagavan <|> pravrajāhi me sugata | tam evaṃ bhagavān āha <|> ehi bhikṣūti pra(...)

(識) 其殺母者應時身諸毛孔一一孔泥犁之火從其孔出痛不可言。則自陳說。今自歸但薩阿竭。唯^a哀加護令得安隱。

佛則時以金手著其人頭上。應時火滅苦痛則除。便前長跪願欲作沙門。

佛言。如所欲則時以為沙門。

(a) 唯 GMSY: 惟 KN.

(識) 於時^a逆入地獄之火從毛孔出毒痛甚劇而無救護。則^b白佛言。我今被燒。唯^c天中天而見救濟歸命大聖。於是世尊出金色臂著實人頂上。火時即滅無復苦痛見如來身若干相好身痛休息而得安隱。又前白佛。欲作沙門。

佛尋聽之即為寂志。

(a) 於時 KN: 於是 GMSY; (b) 則 KN: 前 GMSY; (c) 唯 GMNSY: 惟 K.

de nas de'i tshes¹ skyes bu de'i ba spu'i khuñ bu thams cad nas² sems can dmyal ba'i me byuñ bar
gyur te | de tshig cin mgon med pa dañ | bcom ldan 'das la 'di skad ces gsol to || bcom ldan 'das
bdag ni tshig par gyur na |³ bde bar gsegs pa mgon mdzad du gsol ||⁴ bcom ldan 'das la skyabs su
mchi'o ||

de nas bcom ldan 'das kyis⁵ phyag gser gyi kha dog lta bu skyes bu de'i spyi bor b'zag go ||
phyag b'zag ma thag tu de nas de'i tshes |⁶ skyes bu de'i tshor ba de thams cad rgyun chad par gyur
to || de lus bag yañs śiñ bde bar gyur nas |⁷ de b'zin gsegs pa la śin tu gus par gyur te |⁸ bcom ldan
'das la 'di skad ces gsol to || bcom ldan 'das bdag ni rab tu 'byuñ bar 'tshal na |⁹ bde bar gsegs pas
rab tu dbyuñ¹⁰ bar gsol ||¹¹

bcom ldan 'das kyis de la¹² dge sloñ tshur śog ||¹³ tshañs par spyad pa spyod cig ces de skad
bka' tsal pa dañ | de'i tshes de ñid du de mgo bregs | chos gos sbyar ma bgos |¹⁴ skra dañ kha spu
bregs nas¹⁵ 'zag bdun lon pa¹⁶ tsam du gyur te | dge sloñ bsñen par rdzogs nas¹⁷ lo¹⁸ brgya lon pa'i

spyod lam du gnas par gyur to || de bžin gśegs pas tshur śog ces gsuñs nas |¹⁹ mgo bregs²⁰ lus ni chos gos sbyar mar ldan |²¹ de ma thag tu dbaṅ po rab źi źiṅ |²² sañs rgyas dgoñs pa'i cha lugs gnas par gyur ||²³

(1) tshe QT: tshe | A; (2) nas QT: nas | A; (3) | AT: om. Q; (4) || AT: | Q; (5) kyis AT: kyi Q; (6) | AQ: om. T; (7) | A: || T, om. Q; (8) | Q: || T, om. A; (9) | A: || T, om. Q; (10) dbyuñ Q: 'byuñ AT; (11) || AT: | Q; (12) la QT: la | A; (13) || AQ: om. T; (14) | AQ: || T; (15) nas QT: nas | A; (16) lon pa AT: lon Q; (17) nas QT: nas | A; (18) lo AT: tshe lo Q; (19) | A: || QT; (20) bregs QT: bregs | A; (21) | Q: || AT; (22) | A: || T, om. Q; (23) || AT: | Q.

There and then, from every pore on that man's body, the fires of hell streamed forth, so that, blazing helplessly, he said to the Lord, "Lord, I am on fire, Blessed One, please help me! I take refuge in the Lord."

Then the Lord placed his hand, the colour of which was like gold, on the top of that man's head. As soon as he placed his hand there, all that man's (painful) sensations⁹¹ ceased. Experiencing bodily relief and happiness,⁹² he felt great devotion for the Realized One, and said to the Lord, "Lord, since I would like to take ordination, please, Blessed One, ordain me."

The Lord said to him, "Come, monk, lead the holy life," and there and then he became one who, shaven-headed, dressed in patchwork robes,⁹³ with hair and beard shaved for only seven days, had the deportment of a monk ordained for a hundred years.⁹⁴ As soon as the Realized One had said "Come monk," and he had shaved his head and donned the patchwork robes, his senses became tranquil and he stood there in the attire intended by the Realized One.

No. 9c-10a; folios (540)v4-(541)r2

(識) 403c16-21; (護) 425a20-25

A 73a7-10; Q 271a7-b3; T 309b7-310a3

(540v4 duḥkhaṃ duḥkhasamudayaḥ duḥ)khanirodhaḥ mārghaḥ⁹⁵ tasya virajo vigatamalaṃ dharmeṣu dharmacakṣur viśud(dham ...)

(541r1 ...) āha <|> parinirvāyīṣye bhagavan | parinirvāṇakālasamayo me bhagavan | āha <|> y(asyedāniṃ bhikṣoḥ kālaṃ manyase⁹⁶ ... r2 ...) dahyataḥ na chavikā na maṣiḥ⁹⁷ prajñāyate <|> devatāśatasahasrāṇi cāśya pūjā a(...)

⁹¹ Tib. has simply *tshor ba*, although in Skt. we find *duḥkhā*, which may have been followed by *vedanāḥ*, as is perhaps suggested by both Chin. versions (*kutong* 苦痛).

⁹² Cf. BHSD, s.v. *praśrabdhi*.

⁹³ Tib. *chos gos sbyar ma*. *Chos gos* is standard for *cīvara*, but *sbyar ma* is less clear; cf. *Mvy* 8933 (*snam sbyar* = *saṃghāṭi*).

⁹⁴ This section of the Tib. text presents some problems of interpretation. Here we find a variation on a theme which occurs several times in the *Mahāvastu* and elsewhere, according to which the previous appearance of an entrant into the Order is magically replaced by the outward marks of a senior Buddhist monk (see BHSD, s.v. *sumbhaka* for references). While there is no counterpart to it in the two earlier Chin. versions, and insufficient space in the Skt. fragment for it as well, we note that it also appears in T. 628 (see 445c1-3) and must therefore reflect a different and possibly later recension of the AjKV. Certainly, if we bracket it as a later interpolation then the last sentence of the section no longer seems redundant.

⁹⁵ The nominatives here suggest that in the Skt. text the four noble truths are "unpacked" after a word like *yaduta*. There is no evidence of this in any other version.

⁹⁶ The rest of this stock phrase reconstructed on the basis of 7v4.

⁹⁷ The form *chavikā* is otherwise unattested; cf. BHSD, s.v. *chāyika* and *maṣī*. Edgerton gives "ashes" for *chāyika/kā* and "prob. soot" for *maṣī/ī*, which must be the same as Skt. *maṣi* (soot), as in our text, in which the terms appear in reverse order to the citations given by him. Since *thal ba* clearly renders *chāyika* (see *Mvy* 5255), Tib. translates the two terms in what appears to be the standard order. Unfortunately the Chin. versions lack this detail.

(識) 恒薩阿竭以四諦法而說之。應時得法眼深入其事則得阿羅漢。便白佛言。今我欲般泥洹。佛言。如所欲。

飛在虛空去地百四十丈便於是上其身火出還自燒身。諸天億百千人悉飛而來供養。

(護) 於時世尊為說四諦。其人聞之遠塵離垢得法眼淨修行法教逮得往還證得^a羅漢。又白佛言。欲般泥洹。世尊告曰。隨意所在^b。

於時比丘踊在虛空去地四丈九尺身中出火還自燒體。百千天人於虛空中而來供養。

(a) 證得 GMSY: 證至得 KN; (b) 在 GMSY: 存 KN; (c) 於時 GKN: 於是 MSY.

de nas bcom ldan 'das kyis dge sloṅ de la¹ 'phags pa'i bden pa bži daṅ ldan pa'i gtaṃ bśad pa daṅ |
des de thos nas chos la rdul med ciñ dri ma daṅ bral ba'i chos kyi mig² rnam par dag pa'i steṅ du
yaṅ lam bsgoms nas |³ dgra bcom par gyur te | des bcom ldan 'das la 'di skad ces gsol to || bcom
ldan 'das bdag ni yoṅs su mya ṅan las 'da' bar⁴ 'tshal lo || bde bar gśegs pa bdag gi⁵ yoṅs su mya
ṅan las 'da' ba'i dus daṅ man⁶ la bab bo ||

bcom ldan 'das kyis bka' stsal pa | dge sloṅ khyod da⁷ de'i dus la bab par śes par gyis śig ||
des de'i tshe steṅ⁸ gi bar snaṅ la śiñ ta la bdun tsam na 'dug ste |⁹ bdag gi¹⁰ me'i khamṣ kyis
lus bsregs so || bsregs pa de'i tshe sol ba daṅ¹¹ thaḥ ba yaṅ¹² med par gyur nas |¹³ lha brgya stoṅ dag
kyaṅ de la phyag 'tshal bar gyur to ||

(1) la QT: la | A; (2) mig QT: om. A; (3) | AT: om. Q; (4) 'da bar QT: 'das par A; (5) gi AT: ni Q; (6) daṅ man
AT: om. Q; (7) da AQ: om. T; (8) steṅ AQ: stoṅ T; (9) | Q: || AT; (10) gi AT: om. Q; (11) daṅ QT: daṅ | A; (12)
yaṅ AQ: 'aṅ T; (13) | T: || A, om. Q.

Then the Lord presented a talk dealing with the four noble truths to that monk, and when he heard it his stainless and immaculate dharma-vision was purified, in addition to which, having cultivated the path, he became an arhat, and said to the Lord, "Lord, I wish to undergo parinirvāṇa. Blessed One, the time, the occasion for me to undergo parinirvāṇa has come."

The Lord said, "Monk, know that the time for it has now come."

Then sitting up in mid-air at a height of seven palm trees, his body was consumed by his own element of fire. And when it was consumed, there were no cinders or ashes left, and a hundred thousand gods also made obeisance to him.

No. 10b; folio (541)r3-v4

(識) 403c21-404a5; (護) 425a25-b12

A 73a10-b7; Q 271b3-272a3; T 310a4-b6

(r3 ... bha)gavaṃ tathāgatapraveditasya dharmavinayasya svākhyāṭasya mahātmatā yatra hi nāma
ā(naṃtarya ... | r4 ... tathāgatasyārḥataḥ) samyakṣaṃbuddhasya | maṃjuśrīyaḥ kumārabhūṭasya |
evaṃsannāhasaṃnaddhānāṃ ca bodhi(satvānām mahāsatvānām... v1 ...) caryāvimuktau ca⁹⁸ <|>

bhagavān āha | evaṃ etac chāriputra yathā vadasi | (b)u(d)dh(ānām ... | v2 ...) jānītha<h>. |
ahaṃ tān nirvāṇadharmān iti saṃjānāmi | saṃti śāriputra pudgal<ā>{h} dhutagu(ṇa ... v3 ...) | ahaṃ
tān nairayikān iti paśyāmi | cittavigatā yūyaṃ śāriputra satvānām ca(ryāḥ ... v4 ... jīvitā)d vyavaropitā
<|> imāṃ ca dharmadeśanāṃ śrutvā parinirvṛtaḥ <|> āha <|> dṛṣṭo bhagavan | ā(ha | ...)

⁹⁸ The Skt. is incomprehensible at this point. There seems to be no match with any other version.

(識) 舍利弗白佛。怛薩阿竭實尊。所以者何。而作惡令得解脫。誰而解者獨佛若文殊師利及諸菩薩深入僧那僧涅者而知是事。非羅漢辟支佛之所而堪知其中事。若一切人之所行悉不而及逮^a。

佛語舍利弗。其怛薩阿竭土^b者是菩薩之所^c忍。非羅漢辟支佛地及非一切人之所行。所以者何。若有一人所作異而當得異。如是若曹見作罪者知當入泥犁。我而令不入泥犁可至泥洹。如若曹所知當有般泥洹者。我知當入泥犁。何以故。若曹而不及知一切人之所行。佛語舍利弗。若見其殺母人而般泥洹者不。

則答言。見。

佛言。是人以供養五百佛盡索從一一佛聞心法本淨。

(a) 逮 KMNSY: 知 G; (b) 土 GKNS: 土 MY; (c) 所 GKNS: 所可 MY.

(護) 時舍利弗見於^a彼人受斯律教而得滅度則驚怪之。前白佛言。誠難及也。天中之天。如來恩施所說法律。乃令逆者得受^b法教。如是行者然有殊別。堪救濟者惟有如來滿首童真被大德鎧諸菩薩倫能睹一切群萌根原隨而度之地^c。非^d聲聞緣覺境界。

佛言。如是舍利弗誠如所云。是佛大士法忍菩薩之境界也。又舍利弗汝等所見想墮地獄而佛睹之至滅度法。汝等視人應滅度者世尊省知而墜惡趣。或以知足有德之士閑居奉戒而三昧定汝等謂之至滅度法如來^e見之反墮地獄。所以者何。汝等之類離於心行不能遍^f察眾生心原^h。群萌所行不可思議。又舍利弗。汝為見此殺母者乎。聞說深法得至無餘而般泥洹ⁱ。

對曰。惟見天中天^j。

佛告舍利弗。斯害母者於五百佛殖^k眾德本聞深妙法解暢心本清淨顯曜。

(a) 於 GKMSY: 于 N; (b) 受 GKMSY: 天 N; (c) 地 KN: om. GMSY; (d) 非 KN: 非諸 GMSY; (e) 誠 GKMSY: 設 N; (f) 如來 KN: 如是 GMSY; (g) 遍 GKMSY: 遍 N; (h) 原 KMNSY: 願 G; (i) 洹 GKMSY: 洹曰 N; (j) 天中天 KN: 天中之天 GMSY; (k) 殖 GKNSY: 植 M.

de nas tshe dan ldan pa śā ri'i bus¹ skyes bu de'i gdul ba mthoñ nas |² ño mtshar³ du gyur te | bcom ldan 'das la 'di skad ces gsol to || de bzin gśegs pa'i chos 'dul ba ni legs par gsuñs pa ste | de la ni mtshams ma mehis pa dan ldan pa dag kyañ gdul⁴ bar 'gyur ba⁵ bcom ldan 'das ño mtshar to || bde bar gśegs pa ño mtshar to || bcom ldan 'das sems can rnam kyī dbañ po rnam pa sna tshogs 'tshal ba de ni |⁶ de bzin gśegs pa dgra bcom pa yañ dag par rdzogs pa'i sañs rgyas dan |⁷ 'jam dpal gžon nur gyur pa dan |⁸ byañ chub sems dpa' sems dpa' chen po gžan yañ de 'dra ba'i go cha dag bgos pa ma⁹ gtogs par gžan su'i yul lags | ñan thos dan¹⁰ rañ sañs rgyas thams cad kyī ni yul ma lags so || bcom ldan 'das kyis bka' stsal pa | śā ri'i bu de bzin no || ji skad smras pa de¹¹ bzin te | de ni sañs rgyas bcom ldan 'das rnam dan | byañ chub sems dpa' sems dpa' chen po bzod pa la gnas pa¹² rnam kyī yul yin te | śā ri'i bu gañ zag gañ khyod¹³ kyis sems can dmyal ba par¹⁴ śes la¹⁵ de dag la ñas mya ñan las 'da' ba'i chos can du mthoñ ba yañ yod do || śā ri'i bu khyod kyis gañ zag gañ sbyaṅs pa'i yon tan dan | chog śes pa dan | tshul khriṃs dan | thos pa dan | tiñ ñe 'dzin tsam dan ldan te¹⁶ | de la khyed kyis mya ñan las 'da' ba'i chos can du śes mod kyī | de la de bzin gśegs pas sems can dmyal ba par¹⁷ gzigs pa yañ yod kyis |¹⁸ śā ri'i bu khyed ni sems can gyi spyod pa¹⁹ la²⁰ bsam pa dan bral bar gyis²¹ śig || de ci'i phyir ze na | śā ri'i bu sems can gyi spyod pa ni bsam gyis mi khyab pa'i phyir ro || śā ri'i bu gañ gis ma bsad nas²² chos bstan pa 'di la gnas te |²³ yoñs su mya ñan las 'das par gyur pa'i skyes bu de khyod kyis mthoñ ñam ||²⁴

gsol pa | bcom ldan 'das bdag gis mthoñ ño ||

bcom ldan 'das kyis bka' stsal pa |²⁵ śā ri'i bu skyes bu des ni sañs rgyas lña brgya la dge ba'i rtsa ba bskyed²⁶ par gyur ciñ | 'di lta ste | sems rañ bzin gyis dan ba'i chos bsad pa 'di yañ thos so ||

(1) śā ri'i bus QT: śa ri'i bus A (hereafter not noted); (2) | AT: om. Q; (3) mtshar QT: mtshard A (hereafter not noted); (4) gdul AT: 'dul Q; (5) ba QT: ba | A; (6) | AT: om. Q; (7) | AQ: || T; (8) | AQ: || T; (9) ma AQ: me T; (10) dan AQ: dan | T; (11) de QT: om. A; (12) pa AQ: par (with deletion dots over -r) T; (13) khyod QT: khyed

A; (14) ba par A: bar QT; (15) la AQ: la | T; (16) ldan te AQ: ldan pa ste T; (17) ba par AQ: bar T; (18) | QT: || A; (19) spyod pa AQ: spyod yul pa (with deletion dots over yul) T; (20) la AT: las Q; (21) gyis QT: gyi A; (22) nas AQ: nas | T; (23) | AT: om. Q; (24) || AT: | Q; (25) | QT: || A; (26) bskyed AQ: skyed T.

Thereupon the Venerable Śāriputra, on seeing the conversion of that man, was astonished, and said to the Lord, “It is astonishing, Lord, it is astonishing, Blessed One, how the Dharma and Discipline of the Realized One is well expounded, and how according to it even those who commit the “immediates” are converted. Lord, as far as that knowledge of the various types of faculties of sentient beings is concerned, whose scope is it within, apart from the Realized, Worthy and Perfectly Awakened One, Prince Mañjuśrī, and other bodhisattvas and mahāsattvas wearing the same sort of armour? It is not within the scope of any of the śrāvakas and pratyekabuddhas.”

The Lord said, “It is so, Śāriputra, it is just as you say: it is within the scope of the Lord Buddhas and of bodhisattvas and mahāsattvas established in patient acceptance. Thus there are, Śāriputra, persons whom you know to be hell-beings, but I see them as endowed with the quality of nirvāṇa. There are, Śāriputra, persons whom you know to be endowed with the quality of nirvāṇa, in that they are possessed of the special ascetic practices, contentment with little, morality, learning and meditative concentration, but the Realized One sees them as hell-beings. Therefore, Śāriputra, rid yourself of thoughts concerning the conduct of sentient beings. Why is that? Because, Śāriputra, the conduct of sentient beings is inconceivable. Śāriputra, did you see the man who underwent parinirvāṇa after killing his mother and being established in this teaching of the Dharma?”

He said, “Lord, I saw him.”

The Lord said, “That man, Śāriputra, planted the roots of goodness under 500 Buddhas, which is to say, he also heard this dharma teaching of the essential purity of thought.”

No. 11a; folio 543 r1-v1

(識) 404a14-22; (護) 425b28-c8

A 74a3-7; Q 272b3-273a1; T 311a7-b6

(r1) gaṃbhīrān⁹⁹ dharmadeśanām āgamyā kṣīṇaṃ vipariṇataṃ anutpādadharmam¹⁰⁰ iti (... r2) deveṣu trayastriṃśeṣu devaputraḥ divye ratnamaye kūṭāgāre nil(ayana ... r3) upapatsyati | utkramati¹⁰¹ ca | na cāśya kāye duḥkhasya vedanā a^(102 ... v1) avedanīyaṃ kṛtaṃ |

(識) 時舍利弗問佛。阿闍世餘罪有幾所。

佛言。所聞法譬若一芥子能盡須彌山之罪。

舍利弗問佛。王阿闍世當入泥犁不。

譬若忉利天子被服名眾好寶來下到是則還處所。阿闍世者亦以衣服珍寶莊嚴譬若是天子從上來下雖入泥犁。泥犁名寶頭。入中無有苦痛。則為若天子上歸本處。

舍利弗白佛。甚善。阿闍世所作罪而得微輕。

(a) 若 N: 苦 GKMSY.

⁹⁹ Read *gaṃbhīrān*.

¹⁰⁰ Note that the correspondence with the Tib. version is imperfect, although the term *anutpādadharmam* is clearly represented.

¹⁰¹ Ms. *utkasati*. It is not clear why the tense changes from future to present here.

¹⁰² A form of *anu-bhū* (e.g., *anubhaviṣyate*) is to be expected here.

(護) 舍利弗白世尊曰。王阿闍世所畢幾如。餘有幾如。

世尊告曰。王之餘殃猶如芥子。所滅之罪如須彌山。入於深法所說經義至無生法。

舍利弗又白佛言^a。王阿闍世當復往歸於惡趣乎。

答曰。如忉利天子在於七寶重閣交露下閭浮提^b尋還本處。如是舍利弗王阿闍世所入地獄名賓陀羅(晉曰集欲)這入尋出其身不遭苦惱之患。

舍利弗言。難及世尊。王阿闍世諸根明達乃如斯乎。又能蠲除若干罪孽如斯重殃地獄之毒。

(a) 言 GKMSY: om. N; (b) 提 KN: om. GMSY; (c) 晉曰 KNY: 晉言 GS, 此言 M.

de nas bcom ldan 'das la¹ tshe dan ldan pa šā ri'i bus 'di skad ces gsol to || bcom ldan 'das rgyal po ma skyes dgra'i las kyi lhag ma ci² tsam žig ni lus |³ ci⁴ tsam žig⁵ ni lhag ma ma lus par byañ žin |⁶ slan cad⁷ mi skye ba'i chos can du gyur |

bcom ldan 'das kyis bka' stsal pa | šā ri'i bu rgyal po ma skyes dgra'i las kyi lhag ma yuñs kar⁸ gyi 'brum bu tsam⁹ ni lus so ||¹⁰ ri rab ri'i rgyal po tsam ni chos zab mo 'di bstan pa 'di khoñ du chud pas¹¹ lhag ma ma lus par byañ ste | phyin cad¹² mi skye ba'i chos can du gyur to ||

gsol pa | ci bcom ldan 'das rgyal po ma skyes dgra¹³ sems can dmyal bar mchi¹⁴ 'am |

bcom ldan 'das kyis bka' stsal pa | šā ri'i bu¹⁵ 'di lta ste dper na |¹⁶ lha'i bu¹⁷ rin po che'i khañ pa rtseg¹⁸ ma na 'dug pa las | sum cu rtsa gsum gyi lha'i gnas nas 'dzam bu'i¹⁹ gliñ du 'bab cñ |²⁰ 'dzam bu'i²¹ gliñ du babs nas slar yañ sum cu²² rtsa gsum gyi gnas su 'dzeg²³ pa |²⁴ de bžin du²⁵ rgyal po²⁶ ma skyes dgra yañ²⁷ so so'i sems can dmyal ba²⁸ me tog pun da ri ka²⁹ žes bya bar babs nas |³⁰ de bžin du 'dzegs te | de lus la sdug bsñal ba'i tshor ba reg par yañ mi 'gyur ro ||

šā ri'i bus gsol pa | bcom ldan 'das rgyal po ma skyes dgra ni dbañ po mno ste |³¹ des las kyi sgrib pa myoñ bar 'gyur ba 'di tsam žig tu³² bgyis pa ño mtshar to ||

(1) la QT: la | A; (2) ci AQ: ji T; (3) | QT: om. A; (4) ci AQ: ji T; (5) žig AQ: žis T; (6) | AQ: om. T; (7) slan cad Q: slan chad T, sran cad A; (8) kar QT: dkar A; (9) tsam AQ: tsal T; (10) || AT: | Q; (11) pas QT: pas | A; (12) cad AT: chad Q; (13) dgra QT: dgras A; (14) mchi AT: 'chi Q; (15) šā ri'i bu AQ: šā ra dwa ti'i bu T; (16) 'di lta ste dper na | AT: 'di lta ste | dper na Q; (17) lha'i bu AT: lha'i Q; (18) rtseg AQ: brtseg T; (19) bu'i QT: bu A; (20) | QT: om. A; (21) bu'i QT: bu A; (22) cu AT: bcu Q; (23) 'dzeg AT: 'jig Q; (24) pa | A: pa Q, par (with deletion dots over -r) T; (25) du QT: du | A; (26) rgyal po AT: rgyal mo Q; (27) yañ AQ: yañ | T; (28) so so'i sems can dmyal ba QT: ñi tse pa'i sems can dmyal ba | A; (29) pun da ri ka A: bun dā ri ka Q, padma ri ka T; (30) | AT: om. Q; (31) | AQ: om. T; (32) tsam žig tu QT: tsam du A.

Then the Venerable Śāriputra said to the Lord, “Lord, of King Ajātaśatru’s remaining karma, how much is left, and how much has been purified to the point that nothing is left behind, and it now has the quality of never arising again?”

The Lord said, “Śāriputra, of King Ajātaśatru’s remaining karma, an amount the size of a grain of mustard is left, while an amount the size of Mt Meru has been purified to the point that nothing is left behind, and now has the quality of never arising again, by virtue of his understanding of this exposition of the profound dharma.”

He said, “Lord, will King Ajātaśatru go to hell?”

The Lord said, “Śāriputra, just as, for example, a divinity residing in a jewelled palace might descend to Jambudvīpa from the divine abode of the Thirty-three, and after descending to Jambudvīpa might rise again to the abode of the Thirty-three, in the same way King Ajātaśatru too, after descending to the private hell¹⁰³ called Puṇḍarīka Flower,¹⁰⁴ will similarly rise again, and yet

¹⁰³ Tib. *ñi tse ba'i sems can dmyal ba* (so A, although it clearly reads *ñi tse pa'i*, etc.) is given by Mvy 4944 as *pratyekanaraka*. See BHSD, s.v. *pratyeka*. QT, however, translate as *so so'i sems can dmyal ba*, which is the reading we have adopted in the text.

¹⁰⁴ The name of the hell given here – or rather implied, since the transcription is archaic – in the Tib. in A & Q (T

he will experience no painful feelings in his body.”

Śāriputra said, “Lord, it is astonishing that King Ajātaśatru is a person of acute faculties and (yet) his experience of the obscurations of karma is reduced to this.”¹⁰⁵

No. 11b-12a; folio 543v1-(544)r1

(識) 404a22-b5; (護) 425c8-19

A 74a7-b2; Q 273a1-8; T 311b6-312a6

bhagavān āha <|> tathā hi śāriputra rājñā ajātaśa(truṇā ... anuv2)ttarāyāṃ sammyaksambodhau parināmitaṃ <|> paśyasi tvaṃ śāriputra maṃjuśri(yaṃ kumārabhūtam ... v3) dīrghāyuvanatāyāḥ¹⁰⁶ <|> asthānaṃ śāriputra anavakāśaḥ saced etasya (... 544r1 ...) paripācaḥ punaḥ punar aneneyaṃ gambhīrā dharmadeśanā śrut<ā> asyaiva sakāśāt | ta i[me] .. te¹⁰⁷ śāriputra pa(ryā)yeṇa evaṃ veditavyaṃ | yasyai yasyai ca bo(dhisatva ...)¹⁰⁸

(識) 佛謂舍利弗。汝乃知是王不。

則言不知。

是阿闍世王以供養七十三億佛。各從諸佛常聞深法。其心不離阿耨多羅三耶三菩心。佛復問舍利弗。乃見文殊師利不。

則言見。

是本發阿闍世而令為阿耨多羅三耶三菩心。爾時久遠過去時有佛號字安隱覺劫名無塵垢用是劫中而有三億億人皆文殊師利之所勤而轉法輪。佛語舍利弗。譬若如恆邊沙等佛為阿闍世說法爾不解其狐疑。所以者何。是文殊師利之所發意故。當從是解。世世常從文殊師利聞甚深法。佛言。菩薩本有所造作其人必當因本所發意而得解。

(護) 佛告舍利弗。王阿闍世前已供養七十二億諸佛世尊殞眾德本咸受經典。所聞法者勸無上正真之道。汝豈見濡首^b乎。

對曰。已見。

世尊告曰。濡首童真勸阿闍世使發無上正真道意。於難計劫離垢藏如來無數諸佛。於彼劫中而有三億平等正覺悉是濡首所可誘勸使轉法輪長壽久存。設百千世尊終不能為王阿闍世說法決疑。其惟濡首能為斯王決除疑網。所以者何。濡首童真數從諸佛聞是深法。以是故當作斯觀。其有菩薩應所度者本從發意得其本師為之說法乃能解耳。

(a) 咸 KN: 啟 GMSY; (b) 濡首 KN: 濡首童真 GMSY; (c) 除 K: 於 GMSY, om. N.

being corrupt), is Puṇḍarika (white lotus, introduced in the Tib. with the word *me tog* or flower), but the Skt. almost certainly had Piṇḍoriya, as attested in folio No. 12. The phonetic transcriptions in the Chin. – Bintou in 識, Bintuoluo in 護 – do not support the Tib., nor does the gloss provided by 護, although its sense is obscure (accumulation-desire?). See note 110 below.

¹⁰⁵ Or, as the Skt. appears to put it, his obscurations are “rendered unable to be felt” (*avedanīyaṃ kṛtaṃ*).

¹⁰⁶ It is not easy to see how this (abl. or gen. of the noun *vanatā*, “desire”? See BHSD, s.v.) relates to the Chin. and Tib. versions, but it is difficult to read it in any other way.

¹⁰⁷ The ms. is hopelessly problematic here. Tib. would lead one to expect something like *tato 'nena śāriputra paryāyeṇa*. In BHS, however, *imena* is also possible for masc. and neut. inst., even in prose, for which see BHSG 21.56. If this is accepted, then *tata imena śāriputra paryāyeṇa* is possible, although the *te* before *śāriputra* is still to be accounted for.

¹⁰⁸ The only plausible referent of *yasyai yasyai* would appear to be *dharmadeśanā*, but it is not clear how the syntax of the Skt. works.

bcom ldan 'das kyis bka' stsal pa | śā ri'i bu¹ rgyal po ma skyes dgra² 'dis³ sañs rgyas bye ba phrag bdun cu⁴ rtsa gñis la dge ba'i rtsa ba bskyed de |⁵ yañ dag par rdzogs pa'i sañs rgyas de dag la 'dis⁶ bsñen bkur kyañ⁷ byas par gyur to || de dag las chos kyañ thos par gyur to || dge ba'i rtsa ba de yañ bla na med pa yañ dag par rdzogs pa'i byañ chub tu bsños par gyur to || śā ri'i bu 'jam dpal gžon nur gyur pa 'di mthoñ nam |⁸

gsol pa |⁹ mthoñ ño ||¹⁰

bcom ldan 'das¹¹ kyis bka' stsal pa | śā ri'i bu 'jam dpal gžon nur gyur pa¹² 'dis¹³ rgyal po ma skyes dgra¹⁴ 'di bskal pa¹⁵ dri ma med pa zes bya ba na¹⁶ | bcom ldan 'das de bžin gśegs pa phyag bzañs śes¹⁷ bya ba'i gsuñ rab las |¹⁸ bla na med pa yañ dag par rdzogs pa'i byañ chub tu sems bskyed du bcug go || yañ śā ri'i bu¹⁹ bskal pa dri ma med pa la²⁰ sañs rgyas bye ba phrag gsum byuñ ste | de dag²¹ thams cad kyañ 'jam dpal gžon nur gyur pas²² chos kyi 'khor lo bskor ba dañ |²³ tshe riñ bar gsol bar gyur to || śā ri'i bu rgyal po ma skyes dgra 'di ni 'jam dpal gžon nur gyur pa ma gtogs par sañs rgyas stoñ gis kyañ chos bśad de |²⁴ 'gyod pa de bsal bar bya ba'i gnas dañ²⁵ go skabs med do || de ci'i phyir ze na | 'di ñid kyis gdul ba yin te |²⁶ phyi phyir žiñ 'dis chos zab mo bstan pa 'di ñid las thos par gyur to || de bas na śā ri'i bu rnam grañs des kyañ 'di ltar rig par bya ste | gañ dañ gañ dag²⁷ byañ chub sems dpa' gañ dañ gañ las²⁸ 'dul bar 'gyur ba de dañ de ñid kyi²⁹ chos bstan pa śes par 'gyur ro³⁰ ||

(1) bu QT: bus A (notice that at this point in A the frequency of errors increases sharply, even though the hand remains the same); (2) dgra QT: dgras A; (3) 'dis AQ: 'dis | T; (4) cu AT: bcu Q; (5) | AT: om. Q (end of line); (6) 'dis AQ: 'di T; (7) kyañ Q: gyañ (= kyañ) A, yañ T; (8) | AT: || Q; (9) | QT: om. A; (10) || AT: | Q; (11) bcom ldan 'das QT: bcom ldan 'das | bcom ldan 'das A; (12) pa QT: pa | A; (13) 'dis AQ: 'dis | T; (14) dgra QT: sgra A; (15) bskal pa QT: bskald pa A (hereafter not noted); (16) na AQ: la T; (17) śes AQ: zes T; (18) | AT: om. Q; (19) bu QT: bus A; (20) la AQ: las T; (21) de dag Q: de AT; (22) pas AQ: pas | T; (23) bskor ba dañ | AQ: bskor ba na T; (24) de | AQ: de T; (25) dañ QT: dañ | A; (26) | AQ: om. T; (27) dag QT: tu A; (28) las Q: gis las AT; (29) kyi AT: kyis Q; (30) ro AT: to Q.

The Lord said, “Śāriputra, King Ajātaśatru here planted the root of goodness under 72 million Buddhas, and he also worshipped those Perfectly Awakened Ones. He also heard the dharma from them. And that root of goodness he assigned to supreme and perfect awakening. Śāriputra, do you see Prince Mañjuśrī here?”

He said, “I see him.”

The Lord said, “Śāriputra, Prince Mañjuśrī here induced King Ajātaśatru to conceive the aspiration to supreme and perfect awakening under the dispensation of the Lord and Realized One Good-hand¹⁰⁹ in the Immaculate aeon. Furthermore, Śāriputra, three million Buddhas arose in the Immaculate aeon, and they were all asked by Prince Mañjuśrī to turn the wheel of the dharma and stay for a long time. Śāriputra, there is no possibility or chance that King Ajātaśatru could have had the dharma expounded and his remorse resolved by anybody but Prince Mañjuśrī, even by a thousand Buddhas. Why is that? It was by him that he was to be converted, and from him that he repeatedly heard this exposition of the profound dharma. Therefore, Śāriputra, in that way one should understand this, that whenever any persons are to be converted by any bodhisattvas, it is the dharma-teaching of them alone that they come to know.”

¹⁰⁹ Tib. *phyag bzañs* suggests Subāhu, 識 *anyinjue* 安隱覺 Subuddha.

No. 12b; folio (544)r2-r4

(識) 404b5-9; (護) 425c19-23

A 74b2-5; Q 273a8-b3; T 312a6-b2

(r2 ...) eṣa śāriputra rājā ajātaśatruḥ tataḥ piṇḍoriye mahānarakād udgamya¹¹⁰ ūrdhvadiśābhāge upapatsyate ito buddhakṣetrāc catuṣcatvāriṃśad buddhakṣetraśa(tāni ... r3 ...) nāma tathāgato 'rhān saṃmyaksaṃbuddhaḥ etarhi dharmam deśeti <|> eṣa tatra kṣetre upapannaḥ punar eva maṃjuśriyaṃ kumārābhūtaṃ drakṣyati imāṃ ca gaṃbhīrāṃ dharmad(e)ś(anām ś)r(oṣyati ... r4 ... anutpattikeṣu ca dharme)ṣu kṣāntiṃ pratilapsyate |

(識) 今阿闍世雖入泥犁還上生天上方。去是五百四十五刹土號字名惟位(惟位^a漢言為嚴淨^b)。其佛號字羅陀那羈頭(漢言寶好)。亦於彼當與文殊師利相得。從其刹欲會聞所說法則當得無所從生法忍。

(a) 惟位(in small print, here represented by parentheses) Y: 惟位 (normal size) KNS, om. M, 惟位者 G; (b) 嚴淨 KMNY: 嚴莊 GS.

(護) 王阿闍世從集欲輕地獄出生於上方。去是五百佛國其世界曰莊嚴。其佛號寶英如來至真等正覺今現說法。當復重見濡首從聞深經在於彼土即當逮得不起法忍。

śā ri'i bu rgyal po ma skyes dgra 'di yañ |¹ so so'i sems can dmyal ba² me tog pun 'da ri ka³ ltar gas pa de nas byuñ nas |⁴ rma⁵ med ciñ ma smas⁶ par steñ gi phyogs kyi cha sañs rgyas kyi žiñ 'di nas⁷ sañs rgyas kyi žiñ bži stoñ bži brgya 'das pa na | 'jig rten gyi khams brgyan⁸ pa žes bya ba de na⁹ de bžin gśegs pa dgra bcom pa yañ dag par rdzogs pa'i sañs rgyas rin po che'i phuñ po žes bya ba bžugs¹⁰ 'tsho¹¹ gžes la |¹² chos kyañ ston pa'i sañs rgyas kyi žiñ der skye bar 'gyur ro || de der skyes ma thag tu slar yañ 'jam dpal gžon nur gyur pa yañ mthon bar 'gyur ro || chos zab mo bstan pa 'di yañ thos par 'gyur ro || thos nas kyañ de ñid du mi skye ba'i chos la bzod pa thob par 'gyur ro ||

((1) | AT: om. Q; (2) so so'i sems can dmyal ba QT: ñi tse pa'i sems can dmyal ba A; (3) pun 'da ri ka A: puñṭa ri ka T, bun dā ri ka Q; (4) | AT: om. Q; (5) rma AT: ma Q; (6) smas AQ: smras T; (7) nas AQ: nas | T; (8) brgyan QT: brgyand A; (9) na AQ: na | T; (10) bžugs AT: bžugs šiñ Q; (11) 'tsho T: 'tsho'o | A, mchog Q; (12) gžes la | T: gžes so | A, žes Q.

“Śāriputra, after he has emerged from that private hell Burst Open Like the Puṇḍarīka Flower, unscathed and unharmed, King Ajātaśatru here will traverse 4,400¹¹¹ Buddha-fields from this Buddha-field towards the zenith, and will be reborn in the Buddha-field called Adorned, where the Realized, Worthy and Perfectly Awakened One Jewel Heap lives, dwells, resides and teaches the dharma. As soon as he is reborn there he will once more see Prince Mañjuśrī, he will hear this exposition of the profound dharma, and hearing it he will there and then attain acceptance of the fact that dharmas do not arise.”

¹¹⁰ The Skt. name of the hell is here preserved as Piṇḍoriye. The ending is puzzling: if we take it as ablative (cf. BHSG 10.86ff.), then it suggests that the hell is called Piṇḍori or Piṇḍorī. Note that Skt. also calls this hell a *mahānarakā*, which does not match its designation in the Tib. as a *pratyeka-naraka*, supported here also by 護, which terms it a “light hell.” See n.ote 104 above.

¹¹¹ 545 in 識, 500 in 護.

No. 12c; folio (544)r4-v2

(識) 404b9-15; (護) 425c23-29

A 74b5-9; Q 273b3-7; T 312b2-7

yadā ca maitreyaṇa bodhisatvena bodhiḥ prāptā bhaviṣyati tatra eṣa punar eva tatas saḥāyāṃ lokadhātau upapadyiṣyati¹¹² ākhyātāvī¹¹³ (... v1 ...)śo vandiṣyati | pūrvayogasamprayuktaṃ dharmam¹¹⁴ deś(a)yīṣyati | ayam ākhyātāvī bodhisatvaḥ bhagavataḥ śākyamun(e)ś tathāgatasya pravacane rājā abhū(d a)jātaśatru(r nāma ... v2 ... a)naparādhī¹¹⁵ jīvitād vyavaropitaḥ <|> tena mañjuśrīyasya kumārabhūtasya saṃtikād dharmadeśanā śrūtā anulomikeṣu dharmeṣu (kṣā)ntiḥ pratilabdhā tac ca karmāvaraṇaṃ niravaśeṣ(am ...)

(識) 彌勒於是作佛。阿闍世從彼剎來生是問。爾時當名阿伽佉毘菩薩。彌勒佛從是因緣以法教諸菩薩。所說法亦不過亦不短適平等。爾時當說阿伽佉毘者。以過去釋迦文佛時有王名阿闍世用惡人言而殺其父從文殊師利聞諸法聞已則歡喜信忍所作罪應時盡索。

(護) 彌勒菩薩成正覺時當復來下還斯忍界號曰不動菩薩大士。彌勒如來當為眾會宣講^a不動菩薩前所興為。又復分別於此經典數陳至義。不動大士能仁佛世作大國王名阿闍世從惡友言自害其父從濡首聞所說經典^b得柔順法忍因此除罪令無有餘。

(a) 講 KN: 讚 GMSY; (b) 典 K: 要 GMNSY.

gañ gi tshe na byañ chub sems dpa' sems dpa' chen po¹ byams pa byañ chub² mñon par rdzogs par 'tshañ rgya bar 'gyur ba de'i tshe yañ³ slar 'jam dpal g'zon nur gyur pa mthoñ bar 'gyur⁴ te | byañ chub sems dpa' sems dpa' chen po⁵ mi g-yo⁶ ba 'zes bya bar 'gyur ro || de na yañ byams pa de b'zin g'segs pas byañ chub sems dpa' mi g-yo ba la⁷ sogs⁸ pa la sñon byuñ ba dañ ldan pa'i chos kyi g'tam brjod par 'gyur te | chos kyi rnam grañs 'di yañ ma lhag ma bri bar brjod⁹ par 'gyur ro || yañ byañ chub sems dpa' sems dpa' chen po mi g-yo ba 'di |¹⁰ bcom ldan 'das de b'zin g'segs pa śā kya¹¹ thub pa'i gsuñ rab la¹² rgyal po ma skyes dgra 'zes bya ba gyur te |¹³ des pha'i srog bcad¹⁴ nas |¹⁵ des chos kyi rnam grañs 'di 'jam dpal g'zon nur gyur pa las thos te |¹⁶ 'thun¹⁷ pa'i chos la bzod pa thob bo ||¹⁸ de'i las kyi sgrib pa yañ ma lus par byañ bar gyur to¹⁹ 'zes de skad kyañ²⁰ brjod par 'gyur ro ||

(1) po AQ: po | T; (2) chub QT: chub tu A; (3) yañ QT: yañ | A; (4) 'gyur AQ: gyur T; (5) po AQ: po | T; (6) g.yo QT: g.yo' A (hereafter not noted); (7) la QT: las A; (8) sogs Q: stsogs AT; (9) brjod AT: rjod Q; (10) | AT: om. Q; (11) śā kya QT: śag kya A; (12) la Q: las | AT; (13) | QT: || A; (14) bcad AT: bcod Q; (15) | AT: om. Q; (16) | AT: om. Q; (17) 'thun AT: mthun Q; (18) || AT: | Q; (19) to AT: te Q; (20) kyañ AQ: du T.

“When the bodhisattva and mahāsattva Maitreya awakens fully to awakening, he [Ajātaśatru] will again see Prince Mañjuśrī, and become a bodhisattva and mahāsattva by the name of Unshakable. Then too the Realized One Maitreya will deliver a sermon on the dharma incorporating past events with reference to the bodhisattva Unshakable, and will deliver this dharma discourse also without adding or subtracting anything. Furthermore, he will also say, ‘This bodhisattva and mahāsattva

¹¹² Note the form *upapadyiṣyati* here, but *upapatsyate* in r2.

¹¹³ The name *Ākhyātāvin* is to our knowledge otherwise unattested. It matches neither the phonetic transcription in T. 426 (*ajiaqupi* 阿伽佉毘 – unfortunately no gloss is provided this time) nor the translations given in T. 427 (*budong* 不動) or Tib. (Mi g.yo ba), both of which carry the meaning “Unshakable” or “Unshaken.”

¹¹⁴ Here and at v3 Skt. has *dharma* where Tib. *chos kyi rnam grañs* would lead us to expect *dharma-paryāya*.

¹¹⁵ Presumably Skt. has something like *tena ca pitānaparādhī*, “and by him his innocent father [was deprived of life],” but the Tib. lacks this qualification, while the Chin. versions both have “on account of the words of an evil man/friend.”

Unshakable was a king called Ajātaśatru under the dispensation of the Lord and Realized One Śākyamuni, who, after taking the life of his father, heard this dharma discourse from Prince Mañjuśrī, obtained acceptance of the conformable dharmas, and also had the obstructions of his karma purified entirely.”

No. 12d-13a; folio (544)v3-(545)r2

(識) 404b15-20; (護) 425c29-426a7

A 74b9-75a1; Q 273b7-274a3; T 312b7-313a4

(544v3 ... ākhyātāvi)naṃ bodhisatvam ārabhya tathā tathā dharmam de(śa)yati yathāśtānām bodhisatvasahasrāṇām anulomikadharmakṣāntipratilābho¹¹⁶ bhavet | caturāśītānām ca bodhisa(tva-sahasrāṇām ... v4 ...)yiṣyati <|> sa eṣa śāriputra rājā ajātaśatruḥ tataḥ paścād aṣṭau asaṃkhyeyakalpāṃś carīṣyati satvapariṣkāya | buddhakṣetrapariśodhanatāyām (... 545r1 ... ye sattvās tena pa)ripacitā bhaviṣyanti{h} śrāvakayānena vā pratyekabuddhayānena vā mahāyāne<na> vā <|> na teṣāṃ satvānām karmāvaraṇaṃ bhaviṣyati | na kleśāvaraṇaṃ bhaviṣyati | sarve t(e) satvās t(i)kṣṇ(endriyā bhaviṣyanti ... r2 ... aka)thaṃkathīyāḥ <|>

(識) 彌勒佛說是時八千菩薩悉得無所從生法忍。卻後八阿僧祇劫。阿伽佉鉢當行菩薩道而教化人亦當淨刹土。其有人從其聞法者若作聲聞若作辟支佛若菩薩法者皆當無瑕穢一切無所礙諸人悉當明於智慧無所狐疑。

(護) 彌勒如來緣不動菩薩說此經法八千菩薩得不起法忍。八萬四千菩薩斷除無數不可計會罪孽積聚。如是舍利弗王阿闍世從今已往八百難計會劫修菩薩行開化眾生嚴淨佛土。又舍利弗王阿闍世所化眾生為聲聞地若緣覺地若行大乘斯等眾生常有罪蓋無塵垢蔽²狐疑悉除無有猶豫。

(a) 蔽 GMNSY: 弊 K.

śā ri'i bu de lta ste | byams pa de bzin gsegs pa ni |¹ byañ chub sems dpa' sems dpa' chen po² mi g-yo ba la³ sogs⁴ pa la⁵ ci nas kyañ⁶ byañ chub sems dpa' brgyad ston gis mi skye ba'i chos la bzod pa thob par 'gyur ba de lta de lta chos kyi rnam grañs 'di ston par 'gyur ro || de nas⁷ byañ chub sems dpa' ñi khri ñis⁸ ston gis⁹ las kyi sgrib pa bskal pa¹⁰ grañs¹¹ med pa nas bstasgs¹² pa yañ rab tu zi bar 'gyur ro || rgyal po ma skyes dgra 'di de¹³ phan cad¹⁴ bskal pa grañs med pa phrag brgyad¹⁵ brgya'i bar du sems can yoñs su smin par byed |¹⁶ sañs rgyas kyi ziñ yoñs su sbyoñ bar¹⁷ byed ciñ |¹⁸ byañ chub sems dpa'i spyad pa spyod do || śā ri'i bu sems can gañ dag des ñan thos kyi theg pas sam | rañ sañs rgyas kyi theg pas sam |¹⁹ theg pa chen pos yoñs su smin par byas par²⁰ 'gyur ba'i sems can de dag ni las kyi sgrib pa 'am | ñon moñs pa'i sgrib pa²¹ med par 'gyur te | de dag thams cad dbaṅ po²² rno bar 'gyur |²³ 'gyod pa dañ the tsom med par 'gyur ro ||

(1) | AT: om. Q; (2) po AQ: po | T; (3) la QT: las A; (4) sogs QT: stsogs A; (5) la QT: la | A; (6) kyañ AQ: kyañ | T; (7) nas QT: na A; (8) ñis QT: ñi A; (9) gis AQ: gi T; (10) bskal pa AQ: skal pa T; (11) grañs AQ: grañse (?) T; (12) bstasgs AT: bsags Q; (13) de AQ: om. T; (14) cad AQ: chad T; (15) brgyad AQ: rgyad T; (16) | AT: || Q; (17) sbyoñ bar AQ: smin par T; (18) | AT: om. Q; (19) | AT: om. Q; (20) par AQ: pas T; (21) pa QT: pa' A; (22) dbaṅ po QT: dbaṅ po dbaṅ po A; (23) | AT: om. Q.

¹¹⁶ The Tib. and both Chin. versions indicate that the Skt. text should read *anupattikadharmakṣāntipratilābho* here. One suspects interference from the line directly above, where the words *anulomikeṣu dharmeṣu kṣāntiḥ pratilābdhā* appear.

“So it is, Śāriputra, that the Realized One Maitreya will teach this dharma discourse with reference to the bodhisattva Ākhyātāvin in such a way that 8,000 bodhisattvas will attain acceptance of the fact that dharmas do not arise. Then 22,000¹¹⁷ bodhisattvas will have the obscurations of karma accumulated over incalculable kalpas laid to rest. King Ajātaśatru here will, from that point on, bring sentient beings to maturity, purify a Buddha-field and pursue the course of a bodhisattva for 800 incalculable kalpas. And whatever sentient beings, Śāriputra, are brought to maturity by him, whether through the Śrāvakayāna, the Pratyekabuddhayāna or the Mahāyāna, they will all become free of the obscurations of karma and the obscurations of the defilements, they will all have acute faculties, and they will become free of remorse and doubt.”

No. 13b; folio (545)r2-v2

(識) 404b20-c3; (護) 426a7-18

A 75a1-7; Q 274a3-b2; T 313a4-b4

sa eṣa śāriputra rājā ajātaśatruḥ aṣṭabhir asaṃkhyeyakalpebhiḥ anuttarāṃ saṃmyaksaṃbodhim abhisambotsyate¹¹⁸ <|> pryadarśane kalpe (... r3 ... ta)thāgato 'rh<ān> saṃmyaksaṃbuddho loke bhaviṣyati | catvāriṃśac cāsyā kalpā āyuspramāṇaṃ bhaviṣyati <|> sapta ca śatasahasrāṇi śravakāṇāṃ mahāsaṃnipāto (bhaviṣyati ... r4 ...)m aṣṭavimokṣadhyāyīnāṃ | dvādaśa ca bodhisatvakotyaḥ mahāsaṃnipāto bhaviṣyati sarveṣāṃ prajñopāyaniriyātānāṃ <|> parinirvṛtasya ca paripūrṇaṃ¹¹⁹ varṣak(oṭiṃ) s(ad)dh(arma ... v1 ... ke) cit satvāḥ kaukrṭyaparyavasthitāḥ kālāṃ kariṣyāṃti na ca tataḥ cyutā durgatiṣūpapatsyanti <|> suviśuddhaviśayasya śāriputra tathāga(tas)y(a ye) dh(a)rma-deśanāṃ śroṣyāṃti sarve te viśu{d}dhyi(śya)ṃti sarvakle(śebhyaḥ ... v2 ... pra)vicinitavyaḥ <|> kṣiṇoti pudgala ātmānaṃ pudgalaṃ pravacinvan <|> ahaṃ śāriputra pudgalaṃ pravacinuyāṃ¹²⁰ yo vā syān mādr̥śāḥ <|>

(識) 其王阿闍世過如所說八阿僧祇劫以後當得為佛。其劫當名唾曰鉢陀遍(漢言者歡喜見)。其刹土名阿迦曇^a(漢言者^b為藥王)。其病者莫不愈^c。其怛薩阿竭當號字惟首陀惟沙耶(漢言者淨其所部)。爾時壽四小劫當有七十萬聲聞悉已從慧^d得解皆當知八惟務禪。爾時當有十二億菩薩一切皆入諸慧曉了溫想拘舍。佛般泥洹以後其法住乃至億萬歲已後乃盡。其刹土一切人至死無狐疑者壽終已後不生八惡處^e。所以者何。用從佛聞深法故諸垢濁不復著。佛語舍利弗。人而不可輕。所以者何。而從輕得其罪。佛言。我知人而所作而餘無知者。而所趣向其^f佛者乃知之。

(a) 曇 KN: 曇 GMSY; (b) 者 KMN: om. GSY; (c) 其病者莫不愈 GKNS: in small characters Y, om. M; (d) Emended from 惠 GKMSY in light of Tib.; (e) 處 GKNSY: 趣 M; (f) 其 KN: 其有 GMSY.

(護) 過於八千不可計劫當得無上正真之道為最正覺。劫名喜見。世界曰無造陰。佛號淨界如來至真等正覺。壽十四劫。諸聲聞眾七十^a萬人而為大會。一切慧解志八脫門。諸菩薩眾有十二億皆得智慧度無極善權方便。滅度之後正法當住一億歲。無造陰世界所有黎庶至於壽盡無狐疑者終沒之後不歸三塗。淨界如來設為群生講說經者悉去諸垢無有塵勞皆得清淨。是故舍利弗。人人相見莫相平相。所以不當相平相者人根難見。獨有如

¹¹⁷ Skt. and 護 have 84,000 here, 識 lacks this part.

¹¹⁸ Read *abhisambhoṭsyate*.

¹¹⁹ Read *paripūrṇaṃ*?

¹²⁰ Read *pravacinuyāṃ*? Without similar forms of the root *ci* or other verbal roots of the 5th class it is difficult to decide whether (*pra*?)*-vicinitavya* and *pravacinuyāṃ* are to be interpreted as scribal errors for (*pra*?)*-vicetavya* and *pravacinuyāṃ* or as intentionally derived forms.

來能平相人。行如佛者^b可平相人也。

(a) 七十 KN: 十七 GMSY; (b) 者 GKNSY: om. N.

śā ri'i bu rgyal po ma skyes dgra 'di bskal¹ pa grañs med pa phrag² brgyad brgya na ³ bla na med pa yañ dag par rdzogs pa'i byañ chub mñon par rdzogs par 'tshañ rgya bar 'gyur te ⁴ bskal pa mthoñ na dga' ba zes bya ba la⁵ 'jig rten gyi khams 'dam gyi rñog ma⁶ med par de bzin gśegs pa dgra bcom pa yañ dag par rdzogs pa'i sañs rgyas yul śin tu rnam par dag pa zes bya bar 'gyur te | de'i tshē'i tshad ni bskal pa bar ma bžir 'gyur ro || de'i ñan thos kyi tshogs ni bdun 'bum du 'gyur te | thams cad kyañ śes rab kyi mos pa ⁷ rnam par thar pa brgyad la bsam gtan byed pa śa stag go || de'i byañ chub sems dpa' sems dpa' chen po ni bye ba phrag bcu⁸ gñis su 'gyur te ⁹ thams cad kyañ thabs dañ śes rab las byuñ ba śa stag go || de bzin gśegs pa yoñs su mya ñan las 'das nas ¹⁰ dam pa'i chos ni lo bye bar gnas par 'gyur ro || 'dam gyi dri ma med pa'i 'jig rten gyi khams de na ¹¹ sems can gañ yañ¹² 'gyod pa la gnas śin 'chi ba'i dus byed par mi 'gyur ro || de nas śi¹³ 'phos nas kyañ 'gro ba ñan pa gsum du skye bar 'gyur ba gañ yañ med do || śā ri'i bu de bzin gśegs pa yul¹⁴ śin tu rnam par dag pa de la sems can gañ dag chos ñan¹⁵ pa de¹⁶ kun¹⁷ ñon moñs pa thams cad rnam par dag par 'gyur ro || de bas na śā ri'i bu gañ¹⁸ zag gis gañ zag la drod ma gzuñ¹⁹ śig || gañ zag gis gañ zag la drod gzuñ²⁰ na²¹ ñams par 'gyur ro || de ci'i phyir ze na | de bzin gśegs pa 'am | gañ ña dañ²² 'dra bas ni gañ zag la drod zin to²³ ||

(1) bskal AT: skal Q; (2) phrag AQ: om. T; (3) | AT: om. Q; (4) | QT: || A; (5) la AQ: la | T; (6) rñog ma AT: rñog pa Q; (7) | AT: om. Q; (8) bcu AT: cu Q; (9) | QT: || A; (10) | AT: om. Q; (11) | AT: om. Q; (12) gañ yañ QT: yañ A; (13) śi QT: 'chi A; (14) yul AQ: śayul (with deletion dots over śa-) T; (15) ñan QT: ñand A; (16) de AQ: de dag T; (17) kun Q: kun | A, kun nas T; (18) gañ AT: gañ gañ Q; (19) gzuñ AQ: gzuñs T; (20) gzuñ Q: bzun AT; (21) na AQ: na | T; (22) dañ AQ: om. T; (23) zin to Q: zind to A, zin no T.

“Śāriputra, in 800 incalculable aeons, King Ajātaśatru here will awaken fully to supreme and perfect awakening, and become the Realized, Worthy and Fully Awakened One Suviśuddhaviṣaya in the aeon known as Priyadarśana and the world-system known as Free of the Mire of Mud.¹²¹ His lifespan will be 4 intermediate aeons. His assembly of śrāvakas will be 700,000 strong, and they will all be strongly convinced¹²² by wisdom and be practitioners of meditation in the eight stages of liberation. His bodhisattvas and mahāsattvas will number 12 millions, all of them adept in creative stratagems and wisdom. After the Realized One undergoes parinirvāṇa, the true dharma will persist for a million years. In that world-system known as Free of the Stain of Mud,¹²³ no sentient being will die in a state of remorse, nor will any of them be reborn in the three states of woe after passing away from there. Śāriputra, whatever sentient beings hear the dharma from that Realized One Suviśuddhaviṣaya will all be purified of all the defilements. Therefore, Śāriputra, let no person judge another. If one person judges another then he will come to harm. Why is that? Persons are (only to be) judged by the Realized One and anyone who is like me.”¹²⁴

¹²¹ The phonetic transcription in 識 suggests Akardama. Note, however, the following gloss, which explains that this means Medicine-King in Chinese (!), followed by the words: All sick people are cured. This curious interpolation (presented also as a gloss in one edition, omitted from another) is probably to be deleted from the text.

¹²² Tib. *mos pa* indicates Skt. *adhimukta*, but both Chin. versions point to *vimukta*, “liberated (through wisdom),” which is more plausible.

¹²³ Note that the Tib. translation of this name has changed, from 'Dam gyi rñog ma med pa to 'Dam gyi dri ma med pa.

¹²⁴ The Tib. expression here (*drod 'dzin pa*, “to take the measure”?) is obscure. The Skt. verb *pravacinoti* means to investigate or examine. The relevant term in 識 is *qing* 輕 (to treat lightly, to disrespect), in 護 *pingxiang* 平相, which could be interpreted as “to assess.” The English word “judge” probably conveys the original intention. Note the related passage in the *Sarvadharmāpravṛttinirdeśa* in this volume (pp. 132-33), also quoted in the *Śikṣāsamuccaya* (Bendall's

No. 13c; folio (545)v2-v4

(識) 404c3-10; (護) 426a18-24

A 75a7-11; Q 274b2-6; T 313b4-314a1

atha khalv āyusmāñ chāriputraḥ sarvāvartī ca parṣā (... v3 ...)dāgreṇa¹²⁵ vayan bhagavan na kaṃ
cit satvaṃ nairayikaṃ vyākariṣyāmaḥ <|> tat kasmād dhetoḥ <|> acintyā bhagavan satvānāṃ caryā
|
asmin khalu rājño 'jātaśatror vyākaraṇe bhāṣyamāṇe dvātriṃś(at ... v4 ... cittā)ny utpāditāni | tatra
ca buddhakṣetre prañidhiṃ kṛtavāntaḥ <|> yadā tena bhagavatā viśuddhaviṣayeṇa¹²⁶ tathāgatena
bodhiḥ prāptā bhavet tadā vayan tatra buddhakṣetre upa(patsyāmaḥ ...)

(識) 舍利弗從其眾會言。是事微妙快乃知是。則言。從今已去不敢復說。是者罪人是者福人。所以者何。
一切人之所行不可議故。

如佛屬所說阿闍世而得決爾時萬二千天子皆發阿耨多羅三耶三菩心。各各同願。惟首陀惟沙耶^b作佛
時我生其刹土。佛悉與決。其作佛時而當往生彼刹土。

(a) Read 如?; (b) 惟首陀惟沙耶 MY: 惟首陀淨所部惟沙耶 GKNS; (c) 彼 MY: 後 GKNS.

(護) 賢者舍利弗及大眾會驚喜踊躍而說斯言。從今日始盡其形壽不觀他人不敢說人某趣地獄某當滅度。所
以者何。群生之行不可思議。

時佛說此喻阿闍世決三萬二千天子發無上正真道意。各誓願曰。淨界世尊成正覺時吾等當生於彼佛土
不造欲世界。佛即記之當生彼土。

de nas tshe dan ldan pa sā ri'i bu dan | thams cad yod pa'i 'khor de ño mtshar thob nas¹ ched du
brjod pa ched du brjod² ciñ |³ bcom ldan 'das bdag cag ni deñ phan chad⁴ sems can⁵ gañ la yañ
sams can dmyal bar mchi bar mthun luñ ni ston to || de ci'i slad du ze na |⁶ bcom ldan 'das sems
can gyi spyod pa ni bsam gyis mi khyab bo zes de skad kyañ smra'o ||

rgyal po ma skyes dgra la⁷ luñ ston pa'i⁸ bstan pa 'di bstan pa'i tshe |⁹ lha'i bu sum khri ñis
ston gis bla na med pa yañ dag par rdzogs pa'i byañ chub tu sems bskyed¹⁰ par gyur to ||¹¹ gañ gi
tshe na¹² bcom ldan 'das de bzin gśegs pa dgra bcom pa yañ dag par rdzogs pa'i sañs rgyas yul śin
tu rnam par dag pas byañ chub thob par 'gyur ba¹³ de'i tshe | bdag cag kyañ 'jig rten gyi kham
'dam gyi dri ma med pa'i sañs rgyas kyi zin der skye¹⁴ bar śog śig ces |¹⁵ sañs rgyas kyi zin der
skye bar smon lam yañ btab bo ||¹⁶ de dag thams cad sañs rgyas kyi zin der skye bar¹⁷ bcom ldan
'das kyis kyañ¹⁸ luñ bstan to ||¹⁹

(1) nas AQ: nas | T; (2) brjod AT: rjod Q; (3) | AT: om. Q; (4) chad AQ: cad T; (5) sems can AQ: om. T; (6) |
AQ: om. T; (7) la AT: om. Q; (8) ston pa'i AQ: ston pa'i pa'i T; (9) | T: || A, om. Q; (10) bskyed AT: skyed Q;
(11) || AT: | Q; (12) na QT: na | A; (13) 'gyur ba A: gyur pa QT; (14) skye A: skyo T, skyed (or skyer?) Q; (15) |
AT: om. Q; (16) || AT: | Q; (17) bar Q: bar yañ A, bar yañ | T; (18) kyañ AQ: om. T; (19) || AT: om. Q.

edition, pp. 99-100): *na pudgalena pudgalaḥ pramāṭavyaḥ / ahaṃ vā pudgalaṃ pramāṇuyāṃ yo vā syān mādṛśaḥ*. The
use of the past tense in the Tib. is curious; the optative in Skt. indicates that only Buddhas and people of equivalent
wisdom should set themselves up as authorities (*pramāṇa*) on other people.

¹²⁵ Possibly *adyāḍāgreṇa* here, although the BHS form cited by Edgerton is *adyādagreṇa*, q.v.

¹²⁶ Here the Su- is left off the beginning of the name Suviśuddhaviṣaya. One notes that Viśuddhaviṣaya is the form
suggested by the phonetic transcription in 識.

Thereupon the Venerable Śāriputra and the entire assembly gave voice to their astonishment, solemnly saying, “Lord, from this day on we will not make firm predictions in respect of any sentient beings to the effect that they are bound for hell. Why is that? Lord, the courses of sentient beings are inconceivable.”

When this exposition of the prediction of King Ajātaśatru was delivered, 32,000 divinities conceived the aspiration to supreme and perfect awakening, and saying, “When the Lord, the Realized, Worthy and Fully Awakened One Suviśuddhaviṣaya attains awakening, let us too be reborn in that Buddha-field Free of the Stain of Mud!” they made the vow to be reborn in that Buddha-field. And the Lord predicted that they would all indeed be reborn in that Buddha-field.

No. 14; folio (549)r1-v4

(識) 405a29-b20; (護) 427a1-25

A 77a1-9 (note that the first part of this section is lost on missing folio 76); Q 277a3-b7; T 316b4-317b2

(r1 ... ma)hāprthivyaṃ āpaḥskandham u(pari ... r2 ...) yac ca gr̥hapate tasmā(t ... r3 ...) ste kulaputra (... r4 ... tena kālena tena sama)y(e)na bhadradevo nāma (gr̥hapatiḥ ... v1 ... bhikṣavo vā) bhikṣuṇyo vā upāsakā (vā upāsikā vā ... v2 ... sar)v(a)satvānāṃ caityabhū(t)o (... v3 ... trisā)hasramahāsāhasrām lok(adhātum ... v4 ... ajāta)śatruparivartam dharmapa(ryāyam ...)

(識) 提想竭言。若菩薩在所處得法忍圓如車輪而起作塔下行盡地際諸天鬼神一切當以^a其土供養。當如舍利無異。如是菩薩所授^b決得法忍處圓如車輪滿中七寶上至三十三天持施與佛。有作是塔者其福出是上。其佛言。如我授摩訶決而後當作釋迦文佛。汝作是塔因是功德當從釋迦文佛受^c決卻後阿僧祇劫亦當成佛。

佛語眾會者。乃知時迦羅越毘陀調不。諸會者不及。佛即言。今在會中迦羅越子名曰作羅一耶闍。是應時怛薩阿竭而與決言。汝當作佛號字須陀扇(漢言者名曰快見^d)。

佛復言。若比丘比丘尼優婆塞優婆夷而書是經若諷誦讀為一切人說解其法處圓如車輪塵等下盡地際上至三十三天其智者取中一塵而供養之。所以者何。菩薩從是法而得忍故。佛言。若男子女人以七寶滿三千大千佛刹土日三反持是施與但專念是其所復作如是百劫千劫若復至百千劫其有諷誦讀阿闍世品者若恭若事若諷誦為一切說而解其中慧^e其心信向無有異是福出彼所作施與功德上。

(a) 以 GMY: 已 KNS; (b) 受 GMSY: 授 KN; (c) 授 KN: 受 GMSY; (d) 快見 emended from: 決見 GKMNSY; (e) 慧 GKNS: 慧者 MY.

(護) 錠光如來尋報之曰。長者欲知。菩薩大土得不起忍計其地處若如車輪下盡地際一切眾生各取土塵皆如舍利而供養之乃復上至三十三天滿中七寶以布施佛若欲比之^a起塔寺福終不相及。塔寺之福最多難計。長者於此所殖德本。如我今授摩訶之^b。當為無上正真之道。若成佛者亦當立卿於大道決。

於族姓子意念云何。爾時長者名賢天者豈異人乎。莫作斯觀。所以者何。此眾會中有長者子名曰受行^c。今吾授決。當於來世而得佛道號善見如來至真等正覺明行成為善逝世間解無上士道法御天人師為佛眾祐。

以是之故族姓子族姓女比丘比丘尼清信士清信女若住若坐書是經典持諷誦讀為他人說則於其處下盡地際一切諸塵悉為眾生又此土者悉如舍利。所以者何。得忍菩薩成就眾德亦復如是。故佛^d告汝慇懃^e累。若族姓子族姓女於是三千大千世界滿中七寶布施如來至真等正覺晝夜各三而不懈怠布施隨時至於一劫若復過劫不如受是經典王阿闍世除諸狐疑無有猶豫淨諸陰蓋分別一切諸法平等。若書若讀受持諷誦聞之信樂書著竹帛匹素經卷矜莊執畀令此正法而得久住此功德福過彼甚多不可稱限。

(a) 之 GKMSY: 於 N; (b) 剎 GKMSY: 別 N; (c) 受行 GKMNSY: emend to 受行?; (d) 故佛 GMSY: 佛故 KN; (e) 屬 KN: 囑 GMSY.

de skad ces gsol pa dañ | de bzin gsegs pa dgra bcom pa yañ dag par rdzogs pa'i sañs rgyas mar me mdzad kyis khyim bdag lha bzañ la |¹ sa'i phyogs gañ du byañ chub sems dpas² bzod pa thob pa'i sa phyogs de na |³ śiñ rta'i 'khor lo tsam gyis ji sñed pa |⁴ 'og tu chu'i phuñ po la thug gi bar du sa chen po de sems can thams cad kyī mchod rten du gyur pa yin⁵ te |⁶ khyim bdag gañ gis chu'i phuñ po nas⁷ 'khor ba'i rtse mo'i bar du⁸ rin po che⁹ sna bdun gyis bkañ ste |¹⁰ de bzin gsegs pa la phul ba bas | gañ khyod¹¹ kyis mchod rten¹² byas pa 'di¹³ de bas bsod nams śin tu mañ mod kyī | khyim bdag dge ba'i rtsa bā 'dis ni |¹⁴ ji ltar khye'u 'di ñas da ltar¹⁵ luñ bstan pa de bzin du¹⁶ 'di byañ chub thob nas khyod la luñ ston par 'gyur ro žes de skad ces¹⁷ bka' stsal to ||

rīgs kyī bu dag ji¹⁸ sñam du sems | de'i tshe de'i dus na |¹⁹ khyim bdag lha bzañ žes bya²⁰ ba de gžan²¹ du gyur pa sñam du de ltar ma lta śig²² || de ci'i phyir že na | khyim bdag gi²³ bu dga' ba spyod pa žes bya ba 'di ñid de'i tshe de'i dus na |²⁴ khyim bdag lha bzañ žes bya bar gyur te | 'di yañ ñas bla na med pa yañ dag par rdzogs pa'i byañ chub tu luñ bstan²⁵ pa ste | ma 'oñs pa'i²⁶ dus na²⁷ de bzin gsegs pa dgra bcom pa yañ dag par rdzogs pa'i sañs rgyas blta na bzañ žes bya bar 'gyur ro ||

de bas na rīgs kyī bu dag dge sloñ ñam | dge sloñ ma 'am | dge bsñen nam²⁸ | dge bsñen ma 'dug kyañ ruñ | 'greñ yañ ruñ ste²⁹ | chos kyī rnam grañs 'di 'dri 'am³⁰ | klog gam |³¹ kha ton byed dam³² | kha ton žu 'am |³³ 'chad na 'og gi chu'i phuñ po nas³⁴ sa'i phyogs de'i bar gyī rdul de³⁵ thams cad³⁶ sems can thams cad kyī mchod rten du gyur par blta'o || de ci'i phyir že na | chos 'di dag ñid³⁷ byañ chub sems dpa' sems dpa' chen po rnam kyī bzod pa thob par 'gyur ba'o³⁸ || rīgs kyī bu dag khyed la bsgo'o || khyed kyī khoñ du chud par bya'o || rīgs kyī bu 'am³⁹ rīgs kyī bu mo gañ gis 'di stoñ gsum gyī stoñ chen po'i 'jig rten gyī khamś rin po che sna⁴⁰ bdun gyis bkañ⁴¹ ste | de bzin gsegs pa dgra bcom pa yañ dag par rdzogs pa'i sañs rgyas ñan thos kyī dge 'dun dañ bcas pa rnamś la⁴² rgyun ma chad ciñ⁴³ las gžan mi byed par ñin lan gsum |⁴⁴ mtshan lan gsum 'bul ba bas |⁴⁵ gañ gis⁴⁶ rgyal po ma skyes dgra'i le'u the tsom thams cad gcod par byed pa | 'gyod pa thams cad sel bar⁴⁷ byed pa |⁴⁸ las kyī sgrib pa thams cad rnam par sbyoñ bar byed pa | chos thams cad mñam pa ñid du ston pa'i chos kyī rnam grañs 'di⁴⁹ 'dzin tam | len tam |⁵⁰ klog gam | kun chub par byed dam | 'chad dam | ñan tam |⁵¹ mos par byed dam | chuñ ñu na⁵² dam pa'i chos yun riñ du gnas par bya ba'i phyir⁵³ glegs bam du bris te⁵⁴ 'chañ na⁵⁵ 'di ni de bas śin tu bsod nams mañ du 'phel lo ||

(1) | T: om. Q; (2) dpas Q: dpa' T; (3) | T: om. Q; (4) | T: om. Q; (5) A 77a begins here; (6) te | QT: no || A; (7) nas QT: nas | A; (8) du AQ: du | T; (9) che AT: che'i Q; (10) | AT: om. Q; (11) khyod AT: khyed Q; (12) mchod rten AQ: mchod rten du T; (13) 'di QT: 'di | A; (14) | AT: om. Q; (15) da ltar AT: de ltar Q; (16) du AQ: du | T; (17) skad ces Q: skad AT; (18) ji QT: ci A; (19) | AT: om. Q; (20) bya AQ: om. T; (21) gžan AT: bzin Q; (22) śig AT: žig Q; (23) gi AT: om. Q; (24) | AT: om. Q; (25) bstan AT: ston Q; (26) pa'i AT: om. Q; (27) na AQ: na | T; (28) nam QT: tam A; (29) ste QT: om. A; (30) 'dri 'am AQ: 'dri 'im (?) T; (31) | AQ: om. T; (32) dam AT: tam Q; (33) | AQ: om. T; (34) nas QT: nas | A; (35) de T: gyī A, de'i Q; (36) cad QT: cad | A; (37) ñid AQ: ñid | T; (38) ba'o QT: ro A; (39) 'am AQ: 'am | T; (40) sna QT: om. A; (41) bkañ AT: bgañ Q; (42) la AQ: la | T; (43) ciñ QT: ciñ | A; (44) | AT: om. Q; (45) | AT: om. Q; (46) gis AT: gis | Q; (47) sel bar QT: seld par A; (48) | AQ: om. T; (49) 'di QT: om. A; (50) | AQ: om. T; (51) | AQ: om. T; (52) na QT: na | A; (53) phyir QT: phyir | A; (54) te AQ: te | T; (55) na QT: na | A.

[The Buddha is relating how the householder Bhadradeva, having erected a stūpa over the spot where he (the Buddha) received his prediction from Dīpaṃkara, asked Dīpaṃkara what merit this act had produced.] “When he said that, the Realized, Worthy and Perfectly Awakened One Dīpaṃkara said to the householder Bhadradeva, ‘If you take the piece of ground where the bodhisattva attained patient acceptance, as much of it as a cartwheel will cover, and go down as far as the mass of water, the earth there has become a shrine for all sentient beings. Even if someone, householder,

were to fill with the seven precious substances (that space) from the mass of water up to the summit of the world of transmigration and offer it to the Realized Ones, the merit you have from producing this shrine is far greater than that. Indeed, householder, it is by means of this root of virtue that, just as this youth has now received a prediction from me, in the same way when he has attained awakening he will make a prediction for you.”

“Sir, if you should think that at that time and on that occasion the householder Bhadradeva was anyone else, you should not take that view. Why is that? This same householder’s son Joy-practice¹²⁷ was at that time and on that occasion the householder Bhadradeva, and his supreme and perfect awakening has been predicted by me, so that at a future time he will become the Realized, Worthy and Perfectly Awakened One Good-to-behold¹²⁸.”

“Therefore, sir, if a monk or a nun or a lay brother or a lay sister, be they sitting or standing, should write, read, recite, study or teach this dharma-discourse, then all the soil from the mass of water below up to that piece of ground [i.e., on which they sit or stand] is to be regarded as a shrine for all sentient beings. Why is that? These very dharmas constitute the attainment of patient acceptance on the part of bodhisattvas and mahāsattvas. I tell you, sirs, I inform you, that should any gentleman or lady fill the thousand-cubed great thousand world-system with the seven precious substances and offer it to the Realized, Worthy and Perfectly Awakened Ones together with their communities of monks for three days and three nights without interruption and without doing anything else, and if someone else were to accept this dharma-discourse of the Chapter of King Ajātaśatru, the Destruction of All Doubt, the Dispelling of All Remorse, the Elimination of All Karmic Obscurations, the Teaching of the Identity of All Dharmas, if they were to take it up, read it, master it, teach it, hear it, believe it, or at the very least copy it in book-form and keep it so as to perpetuate the true dharma, then the merit of the latter would increase far more than that of the former.”

[For two more fragments from the AjKV, identified too late to be included in this section, see the Addendum at the end of the volume.]

¹²⁷ Possibly to be reconstructed on the basis of the phonetic transcription in 識 as Raticāra or similar.

¹²⁸ The phonetic transcription in 識 supports Sudarśana.

Unidentified fragments

Kazunobu Matsuda, Jens-Uwe Hartmann and Jens Braarvig

The following three rather small fragments were assigned to the Mahāyāna sūtra manuscript, but so far it has been impossible to place them in any of the identified texts edited above. Therefore, these fragments are given only in transliteration.

2378/1/17f

A

2 /// + + + .. [n]. [p]r(a)ty.

3 /// + .. [n]āya | anya

4 /// .. bhikṣuḥ sūpaṣaṃpa

B

1 /// .y. c. kṣamāpayatha |

2 /// bhi[kṣus]. .. svake[bh]iḥ

3 /// + + + .. .e .i k. vo

2378/1/27b

A

1 /// .. [n](a) c(a) bh(a)[g](a)v(a)t. bh(i)[k]ṣu .. + .y. .. ///

2 /// | comiṃsu | saṃdomiṃsu | vṛkṣāp. ///

3 /// [ṇaḥ bhaga]vā[ṇ] eva śreṣṭho | ///

B

1 /// + + + .. + + .. .t. sya pra[v]. .. ///

2 /// vasya bhikṣave .. hasyāmṛtaku[l]. ///

3 /// mā ba[huṃ] pi pravāraṇāya niṣī(d)[i] ///

Note:

B3 points to the *Pravāraṇāsūtra*

2378/1/35

A

1 /// + + r.ānāṇi sthīṇāma ○ + ///

2 /// sahasrāṇi saṃnipatitā ○ [n](i) ///

3 /// + saṃsthitā | tatra sarva ○ + ///

4 /// thā tathā dharmo .ṇ .i ○ + ///

B

1 /// [k]im adhigacchatā .. ++ ○ + ///

2 /// + .[v]. .. rāḥ yatra ca nānto nānta ○ + ///

3 /// .. kulaputra sarvadharmāḥ ○ [a] ///

4 /// ++ .. āryamārgaḥ ○ + ///

ADDENDUM

Two additional fragments of the Ajātaśatrukaukṛtyavinodanāsūtra

Paul Harrison and Jens-Uwe Hartmann

In the final stages of the preparation of this volume, just before going to press, we suddenly realised that among the hitherto unidentified fragments of the SC Mahāyānasūtra MS there were two more pieces from the AjKV which had somehow evaded all previous efforts at detection. It goes without saying that this unexpected discovery evoked a combination of delight and embarrassment, mixed in equal parts, since at this point it was no longer possible to include full transliterations and reconstructions of the fragments in our paper. We therefore present them here as an addendum, in a rather minimal fashion, i.e., in transliteration accompanied by the corresponding Tibetan text¹ and by page references to the two oldest Chinese translations. It follows, then, that the figures given in our paper for the number of fragments from the AjKV, i.e., 17, and for the number of folios they belong to, i.e., 14, have now to be raised by two, to 19 and 16 respectively. The two fragments belong to folios 537 and 548, which have been unattested so far.

2378/1/39a; fol. (537) recto

- 1 /// [yadānā] ... thānu sa (bha)ga(vān) . ///
- 2 /// (pr)[ṣṭh](a)taḥ pṛṣṭhataḥ samanubaddha .. ///
- 3 /// + (pā)[dau] śirasā vandit[vā] bha[gavarṇa](m) . ///

verso

- 1 /// + + + [t]v(aṃ) bhoḥ puruṣa svacittadharmatāṃ ///
- 2 /// + + (na) deśasthaḥ [na] pra[d]eśasthaḥ ///
- 3 /// (prat)ṭṭpanna)sya cittasya sthitir [n](ā)[sti] .. ///

T 307b4-308a2; cf. Q 269b2-6; A 72a4-8 (識) 403a8-16; (護) 424b7-15 (recto only)

¹bdag gis ni ma 'ba' śig gi srog bcaḍ du zad kyi | skyes bu 'dis² ni pha ma gñi ga'i³ srog
bcaḍ pas | skyes bu 'dis sdiḡ pa'i las cher byas kyis 'di gar 'gro ba⁴ bdag kyaṅ der 'gro bar 'gyur ro
|| sñam pa daṅ | sprul pa'i skyes bu de ṅu žin | kye skyes bu bdag ni | bcom ldan 'das śākya thub
pa'i druṅ du mchi'o || de ci'i phyir že na | bcom ldan 'das de ni sems can mgon med pa rnams kyi
mgon | sems can 'jigs pa rnams la mi 'jigs pa sbyin par⁵ mdzad pa yin gyis⁶ | bcom ldan 'das de ci
gsuṅ ba⁷ bžin du nan tan bya'o žes de skad smras te | de nas sprul pa'i skyes bu de soṅ ba daṅ |
skyes bu yaṅ dag pa de yaṅ skyes bu 'di⁸ gar 'gro ba⁹ bdag kyaṅ der 'gro bar 'gyur gyis | bdag
kyaṅ der 'gro'o žes de'i phyi bžin du 'braṅs so || de nas sprul pa'i skyes bu des | bcom ldan 'das ga
la ba der soṅ ste phyin pa daṅ | bcom ldan 'das kyi žabs la mgo bos phyag 'tshal nas¹⁰ | bcom ldan

¹ Edited on the basis of A, Q and T, as above, except that variants in punctuation are ignored here, that of T being followed.

/gn

'das la 'di skad ces gsol to ||

bcom ldan 'das bdag gis¹¹ pha ma'i srog bcad na¹² | bcom ldan 'das bdag la skyabs mdzad
par gsol || bdag gis da¹³ ji ltar¹⁴ bgyi |

[The Chinese and Tibetan texts corresponding to the verso side of this folio can be found above,
pp. 194-195.]

- (1) This follows directly on from the Tibetan text and English translation given above on pp. 193-194: "Hearing this, the real man thought to himself..."; (2) 'dis QT: 'di A; (3) gñi ga'i AQ: gñis ga'i T; (4) ba AQ: bar T; (5) par AQ: pa T; (6) gyis AQ: gyi T; (7) gsuñ ba AT: gsuñs pa Q; (8) skyes bu 'di AQ: skyes bu T; (9) ba AT: bar Q; (10) nas AQ: te T; (11) gis AQ: gi T; (12) na QT: nas A; (13) da A: de Q, om. T; (14) ji ltar QT: ci A.

2378/1/38b; fol. (548) recto

3 /// kṣānt(iṃ) ca pra ///

4 /// rttah i ///

verso

1 /// [e]ṣa pr̥thi(vīpradeśaḥ) ///

2 /// .. bhagava[n]. ///

T 316a3-b4; cf. Q 276b3-277a3;² (識) 405a16-28; (護) 426c16-427a1

de bzin no || rigs kyi bu ji skad smras pa de bzin te | gañ na chos kyi nram grañs 'di spyod
par 'gyur ba'i sa phyogs de ni¹ | de bzin gśegs pas spyad pa yin no || de² ci'i phyir že na | rigs kyi
bu dag sñon 'das pa'i dus na | de bzin gśegs pa mar me mdzad kyis | ña luñ bstan par gyur nas | sa'i
phyogs gañ du ñas ral pa btiñ žiñ | ñas bzod pa thob par gyur pa de na | de bzin gśegs pa dgra bcom
pa yañ dag par rdzogs pa'i sañs rgyas mar me mdzad kyis ña bzod pa thob par mkhyen nas | khye'u
'di bskal pa³ grañs med pa na | śākya thub pa žes bya ba'i de bzin gśegs pa dgra bcom pa yañ dag
par rdzogs pa'i sañs rgyas su 'gyur ro žes | bla na med pa⁴ yañ dag par rdzogs pa'i byañ chub tu luñ
bstan to || de nas⁵ de bzin gśegs pa mar me mdzad des | dge sloñ gi dge 'dun la | dge sloñ dag
khyed⁶ sus kyañ sa'i phyogs 'di rkañ pas ma bcag śig | de ci'i phyir že na | gañ du khye'u 'dis ral
pa btiñ⁷ žiñ bzod pa thob pa de ni lha dañ mi'i⁸ 'jig rten du bcas pa'i mchod rten yin no || yañ sa'i
phyogs 'dir mchod rten byed par su spro žes de skad bka' stsal pa dañ | rigs kyi bu dag de na lha
bye ba phrag brgyad cus⁹ | bcom ldan 'das sa phyogs 'dir mchod rten bgyi bar bdag cag spro'o žes
mgrin gcig tu tshig smras so || de na khyim bdag lha bzañs¹⁰ žes bya ba žig 'khor der 'dus par gyur
pa des kyañ | bcom ldan 'das bdag gis sa phyogs 'dir mchod rten bgyi bar spro'o žes smras te | rigs
kyi bu dag sa phyogs der khyim bdag lha bzañs¹¹ žes bya ba des | mchod rten rgyan thams cad kyis
brgyan pa žig byas so || byas nas¹² bcom ldan 'das ga la ba der soñ ste phyin pa dañ | bcom ldan
'das la 'di skad ces gsol to ||

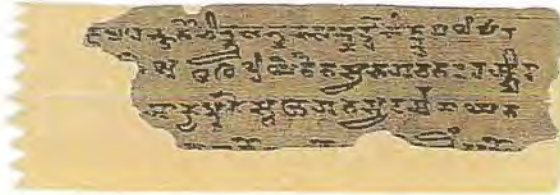
bcom ldan 'das bdag gis sa phyogs der | rin po che sna¹³ bdun las mchod rten bgyis na |
bcom ldan 'das bdag gis bsod nams ji tsam žig bgyis par gyur |¹⁴

- (1) de ni T: de na ni Q; (2) de Q: om. T; (3) bskal pa Q: skal pa T; (4) pa T: pa'i Q; (5) de nas T: de na Q; (6) khyed T: khyod Q; (7) btiñ T: gtiñ Q; (8) mi'i Q: om. T; (9) cus T (nus has been corrected to cus or vice versa in T): bcus Q; (10) lha bzañs T: lha bzañ Q; (11) lha bzañs T: lha bzañ Q; (12) byas nas Q: byañ chu nas T; (13) sna Q: om. T; (14) The text is directly followed by the Tibetan given on p. 215 above.

² Not represented in A, since folio 76 is missing in the MS.

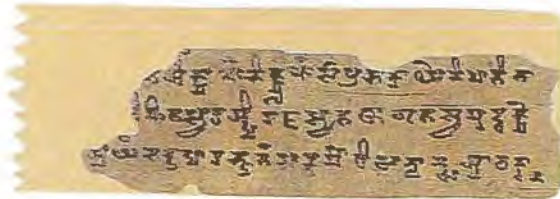
1) recto

1/28



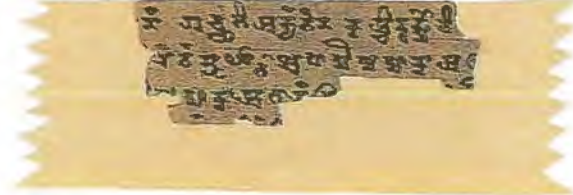
verso

1/28



2) recto

1/38a



verso

1/38a



3) fol. 532 recto

1/18

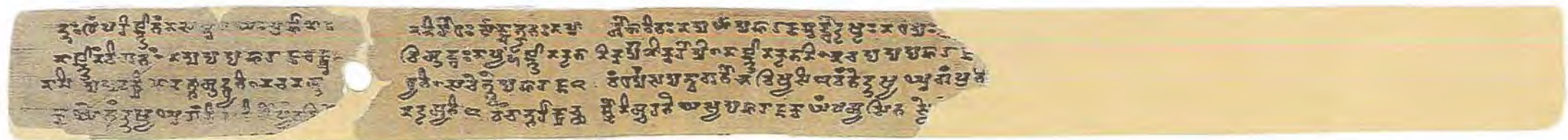
1/14



verso

1/18

1/14



4) fol. 533 recto

1/20



verso

1/20



6) fol. (536) recto

1/11b



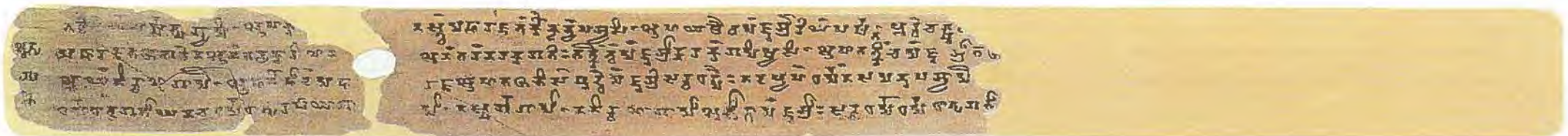
verso

1/11b



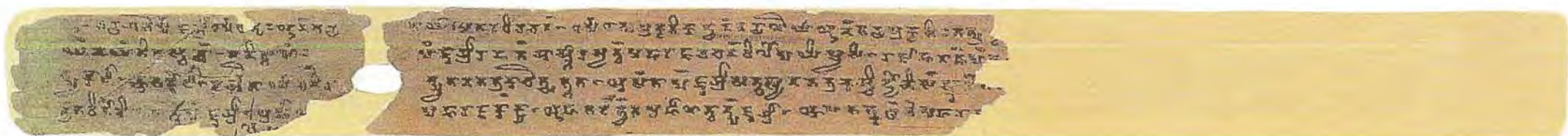
5) fol. 534 recto

1/7a+b



verso

1/7a+b



9) fol. (540) recto

1/21



verso

1/21



10) fol. (541) recto

1/22



verso

1/22



11) fol. 543 recto

1/19

ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

verso

1/19

ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

12) fol. (544) recto

1/5

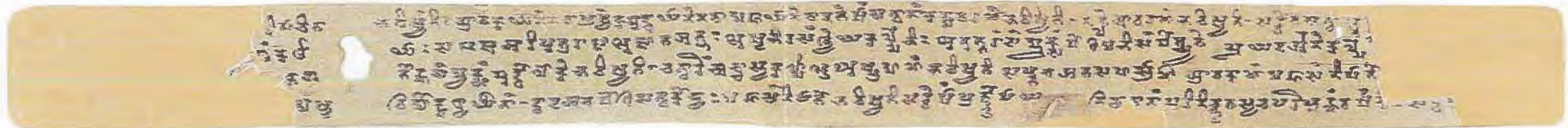
ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

verso

1/5

ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

13) fol. (545) recto



verso



14) fol. (549) recto

21



verso

21





39a A



B



38b A



B

